CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

25. VILANGULAM

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS.
AND
N. KRISHNAMURTHY
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DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS

1966

53

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(Census Report—Vol. No. IX will relate to Madras only. Under this series will be issued the following publications.)

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	I—A (ii)	...	„ „ (Chapters VIII to XIV)
	* I—B (i)	...	Demography and Vital Statistics (Report)
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	* E	...	Physically Handicapped of Madras State
	F	...	Family Planning Attitudes: A Survey
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**Already published*

FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole state in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type-studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry-workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus, there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collecfive activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum [May 1961], Darjeeling and Srinagar [June 1961], restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' Schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this Monograph have been printed in an Appendix.

New Delhi,
July 30, 1964.

A. MITRA,
Registrar General, India

PREFACE

The preparation of Village Survey Monographs is an interesting feature of 1961 Census. Sri A. Mitra, Registrar General, has, in his foreword, given the reader a general background of the survey. Forty villages were chosen for the survey in Madras State and the Monograph on Vilangulam is the twenty-fifth of the series.

Vilangulam is a small coastal village in Pattukkottai taluk of Thanjavur district. Unlike the other coastal villages, agriculture is the mainstay in the village. As the village is located at the tail end of Cauvery Mettur Project channel close to the sea, agriculture does not give any adequate return. No industry is found in the village.

The village has Thevars and Pallans (Scheduled Caste) as predominant communities. Its people are simple and are bound by old social practices.

The field study was conducted by Sri T. Thangavelu, Research Assistant and Sri N. Krishnamurthy, Deputy Superintendent of Census Operations supervised the work and prepared the report. The study of this backward village with its two typical communities will be of interest to the reader.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	Ayyangarkulam*	...	Chingleput District
2.	Sunnambukulam	...	,,
3.	Lakkinayakkanpatti	...	South Arcot District
4.	Thadagam*	...	,,
5.	Arkavadi	...	,,
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	,,
8.	Arkasanahalli*	...	Salem District
9.	Kanakagiri*	...	,,
10.	Pappanaickenpatti*	...	,,
11.	Aladipatti*	...	,,
12.	Iswaramoorthipalayam*	...	,,
13.	Kumbalam	...	,,
14.	Nellithorai*	...	Coimbatore District
15.	Hallimoyar*	...	Nilgiris District
16.	Kinnakorai	...	,,
17.	Vilpatti*	...	Madurai District
18.	Sirumalai	...	,,
19.	Periyur*	...	,,
20.	Thiruvalavayanallur	...	,,
21.	Thenbaranadu*	...	Tiruchirapalli District
22.	Thiruvellarai*	...	,,
23.	Ariyur	...	,,
24.	Kadambangudi*	...	Thanjavur District
25.	Vilangulam**	...	,,
26.	Kunnalur*	...	,,
27.	Kodiakkarai	...	,,
28.	Golwarpatti	...	Ramanathapuram District
29.	Visavanoor*	...	,,
30.	Athangarai*	...	,,
31.	Ravanasamudram*	...	Tir-nelveli District
32.	Pudukulam*	...	,,
33.	Alwarkarkulam	...	,,
34.	Kilakottai*	...	,,
35.	Odaimarichan	...	,,
36.	Kuvalaikanni	...	,,
37.	Koottumangalam*	...	Kanayakumari District
38.	Kadathuchery*	...	,,
39.	Kottuthalazhamkulam*	...	,,
40.	Kadukkara*	...	,,

Already published*   * The present volume (No. 25 of the series)*

VILLAGE SURVEY REPORT

ON

VILANGULAM

Field study :	...	...	T. THANGAVELU M. A. *Research Assistant.*
Photographs :	...	...	N. D. RAJAN, *Photographer.*
Maps :	...	...	A. RAJAMANI, *Draughtsman.*
Sketches :	...	...	A. RAMADOSS, *Artist.*

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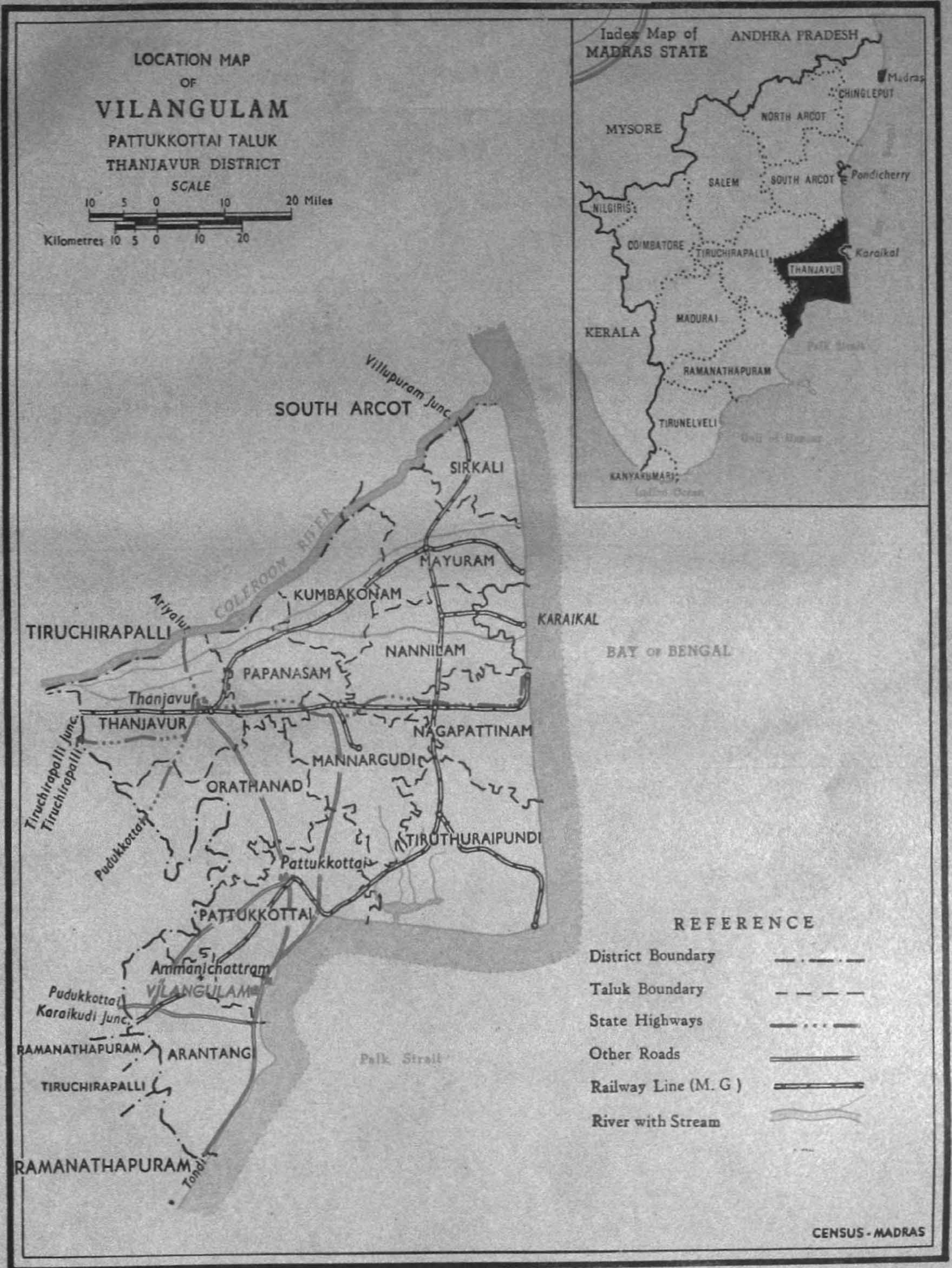
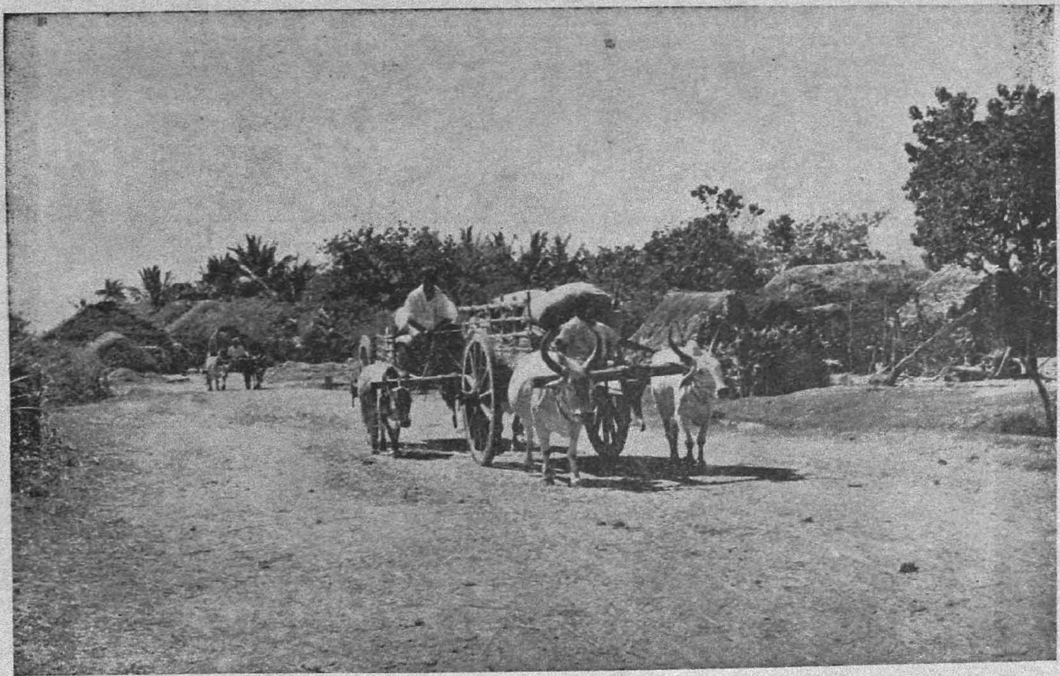
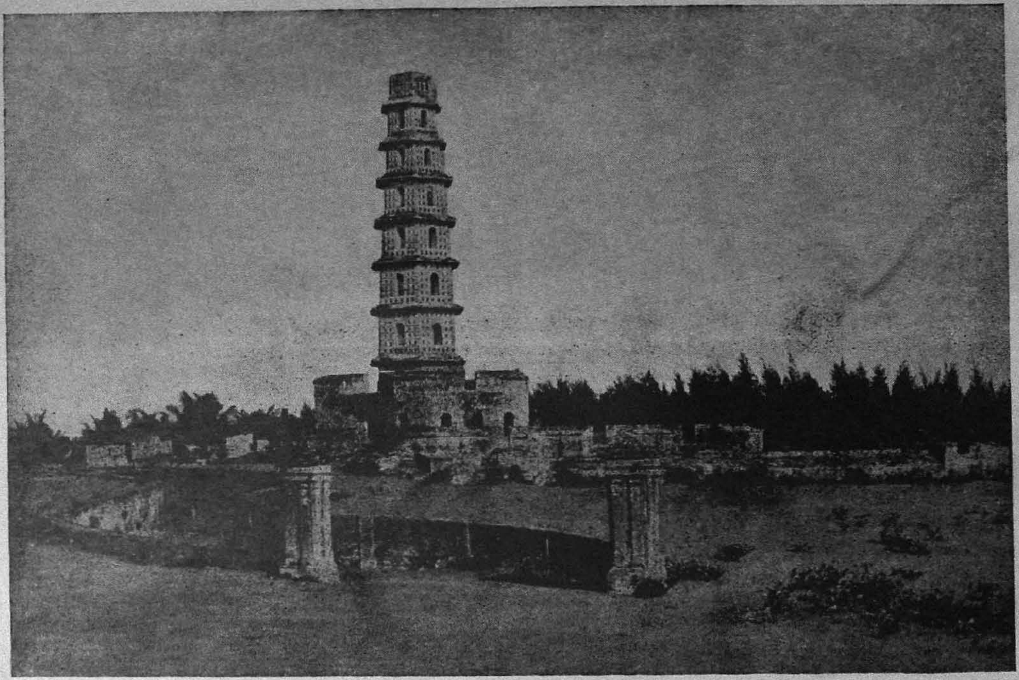

LOCATION MAP
OF
VILANGULAM
PATTUKKOTTAI TALUK
THANJAVUR DISTRICT
SCALE
10 5 0 10 20 Miles
Kilometres 10 5 0 10 20
Index Map of
MADRAS STATE
ANDHRA PRADESH
Madras
CHINGLEPUT
NORTH ARCOT
MYSORE
SALEM
SOUTH ARCOT
Pondicherry
NILGIRIS
COIMBATORE
TIRUCHIRAPALLI
Karaikal
THANJAVUR
MADURAI
KERALA
RAMANATHAPURAM
TIRUNELVELI
KANYAKUMARI
SOUTH ARCOT
Villupuram Junc.
SIRKALI
COLEROON RIVER
MAYURAM
KUMBAKONAM
Ariyalur
KARAIKAL
TIRUCHIRAPALLI
NANNILAM
BAY OF BENGAL
PAPANASAM
Thanjavur
THANJAVUR
NAGAPATTINAM
Tiruchirapalli Junc.
Tiruchirapalli
MANNARGUDI
ORATHANAD
Pudukkottai
TIRUTHURAIPUNDI
Pattukkottai
PATTUKKOTTAI
Ammanichattram
VILANGULAM
Pudukkottai
Karaikudi Junc.
RAMANATHAPURAM
ARANTANGI
TIRUCHIRAPALLI
Palk Strait
RAMANATHAPURAM
Tondi
REFERENCE
District Boundary
Taluk Boundary
State Highways
Other Roads
Railway Line (M. G)
River with Stream
CENSUS - MADRAS

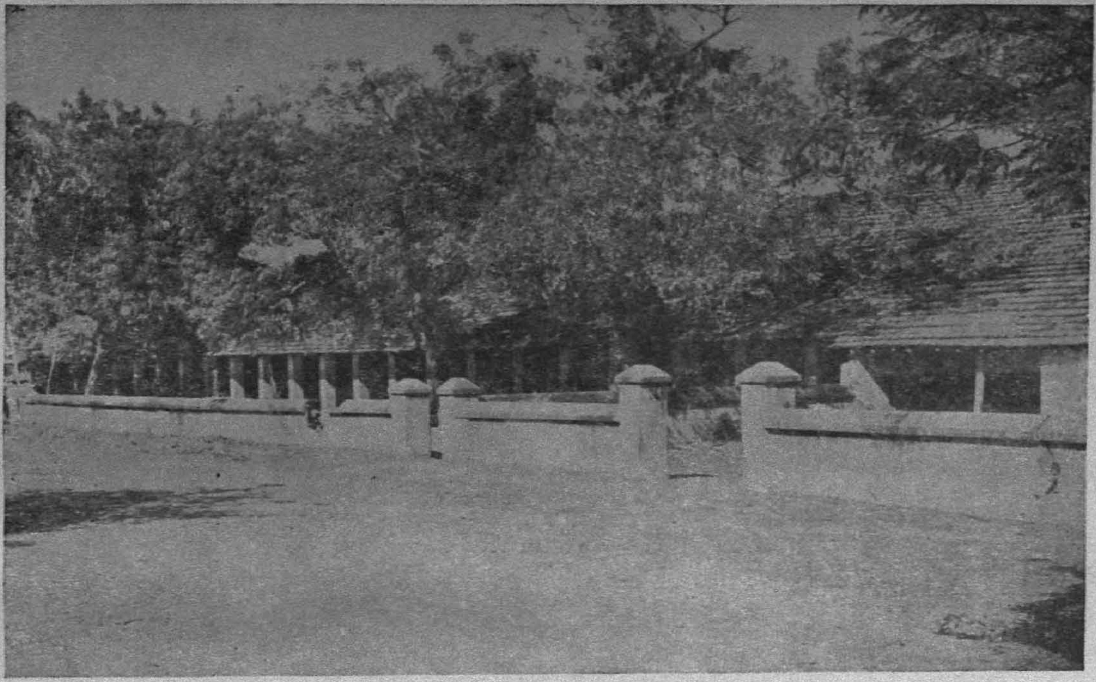
The barren Ammanichatram river — The road to Vilangulam passes through the river.



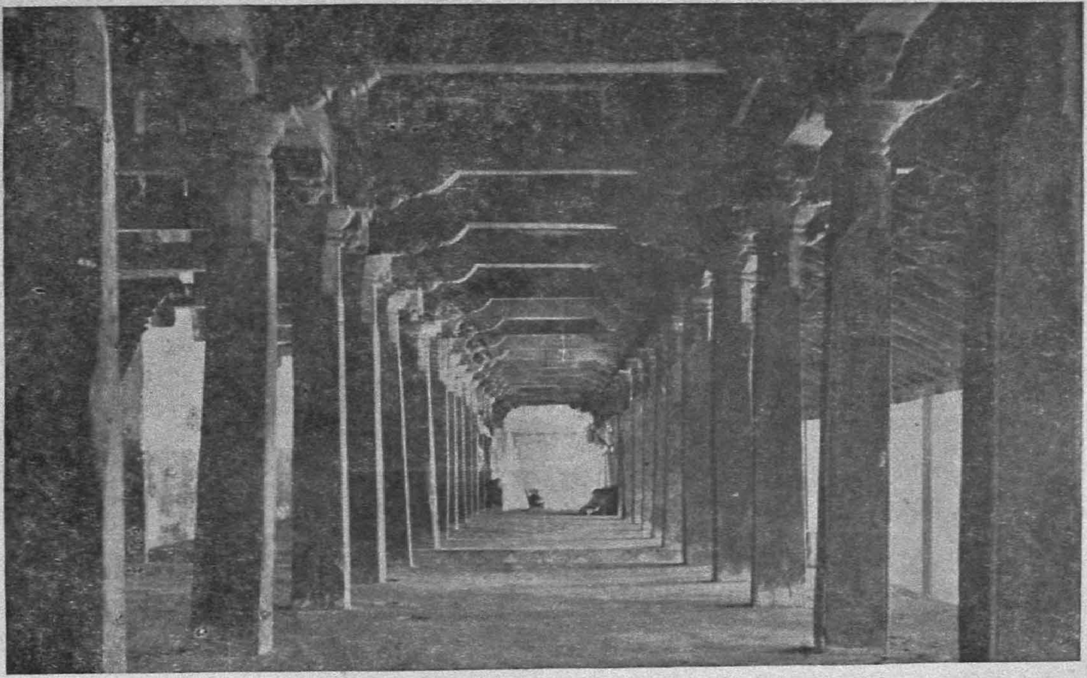
Bullock cart — The usual mode of transport.



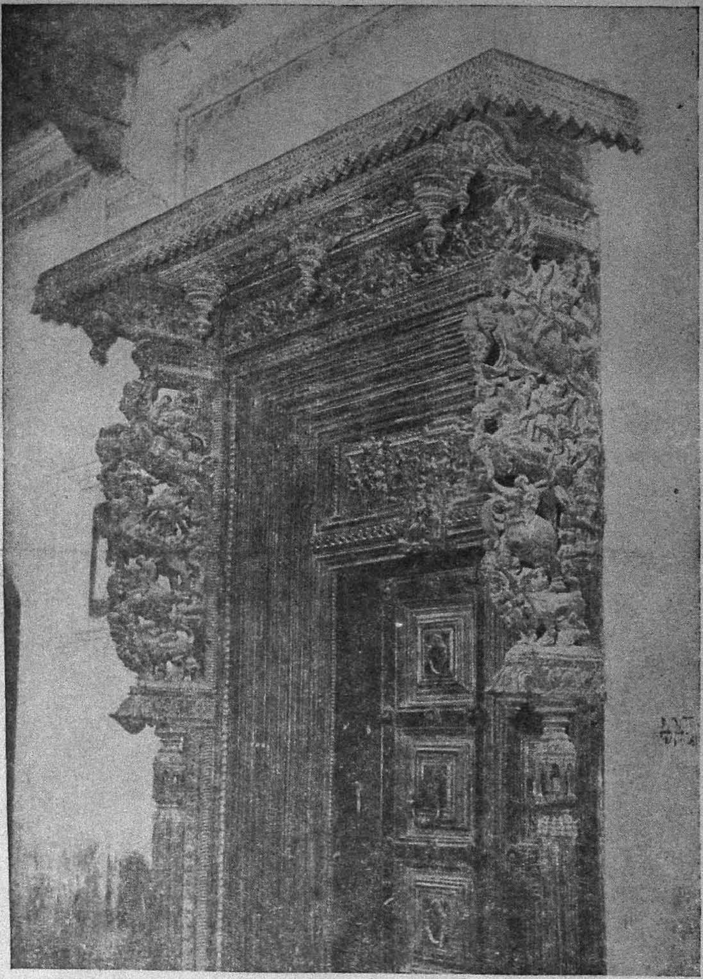
The Manore Fort — This is historically an important fort near Vilangulam.



The Ammanichatram.



Inside the chatram building.



A beautifully carved door.

CHAPTER 1

INTRODUCTION

The village

VILANGULAM, situated 59 miles south-east of Thanjavur, is a coastal village in Pattukkottai taluk of Thanjavur district. Pattukkottai was the southernmost taluk of the district until Aranthangi was carved out of it in 1939. Like most of the villages in these two tracts, Vilangulam is inaccessible by road or rail. However, one can get down at the nearest bus stop for the village, which is situated at Sethubavachatram, six miles away from the village. From Sethubavachatram, the road leads to Rameswaram along the coast. This road, called *Sethu Rastha*, (Rastha in Hindi means road) was the main road used by the pilgrims to reach Rameswaram. From this, a mud-road branches off to Vilangulam. In olden days, rich people used to construct choultries all along this road to serve the needs of the people. At present, this road is not used by the pilgrims going to Rameswaram and has lost much of its importance. Still it is a pleasant experience to walk along this coastal road with the Bay of Bengal on the one side and the green paddy fields on the other. The general topography is a vast alluvial plain of unending paddy fields diversified occasionally by mango groves.

2. Pattukkottai is the taluk headquarters and is situated at a distance of 29 miles from the village. The village comes under the sub-taluk of Peravurani which is situated at a distance of 12 miles from the village. The firka headquarters is Perumagalur which is three miles away. The Community Development Block to which this village belongs is Sethubavachatram Block. There is a Post Office for the village and the nearest Telegraph Office is at Peravurani. Aranthangi is the main market centre for the agricultural produce of this village. There are 309 households with a population of 1,247.

Climate

3. The climate of the village is a healthy one. Its average annual rainfall is about 45″ and the temperature varies from 76° to 90° F. The south-west monsoon sets in May or June and continues till September. But rainfall during this monsoon is much lower than rainfall during north-east monsoon. The north-east monsoon starts in October or November and continues more or less till January.

Residential pattern

4. The village is not provided with any regular street system or lay-out. There are streets which are irregular and without a beginning or an end. Nearly 80 per cent of the people live in huts spread out all round the village. Most of them are small and lack basic amenities of a dwelling. The village has 49 tanks which serve as bathing places and also sometimes as a source of drinking water for the people. Nobody is able to give a correct and satisfactory explanation for the name of the village. Some people associate it to the large number of tanks found in this village. But still except for the word *Kulam* (tank), the other part of the name is not explained.

5. The other sources of drinking water for the villagers are the pits dug at the sea-shore itself. It is very peculiar that the water in the pits near the sea is pure while the well-water in the village is brackish. People use ladles with long handles made of wood and coconut-shell to take water from these pits. It is a common sight in these places to find women going about carrying mud-pots on their head and long ladles in their hands.

General features

6. Vilangulam is the main village and Ammanichatram is its only hamlet. Thevars, Hindus and Christian Pallars, Vellalas and Asaris are the main communities in Vilangulam; Konars and Ambalakkarans are found in Ammanichatram. The village was formerly under the management of District Board Chatram Department and was subsequently taken over by the Government and Ryotwari Settlement was introduced during the Fasli 1368 (1958-59). There are two Elementary Schools, one at Vilangulam and the other at Ammanichatram. Though the village is a coastal one, the effect of sea is not felt very much in the village. It does not get cool breeze, nor is the sand akin to that of sea-shore. Palm-trees which are usually found in coastal villages are not also seen in large numbers.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Composition

7. *Vilangulam presents* a happy picture of different communities living together in harmony and peace. But still various communities have a tendency to cluster and live together in certain localities. Thevars live in the middle of the main hamlet and others at various corners. The following Table No. I gives the relative strength of different communities in the village.

TABLE No. I

Ethnic Composition

Religion	Community	Sub-caste/ sub-sect	No. of households	Total No. of persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
HINDU	Pallar	Kudumban	70	286	152	134
	Thevar	Agamudiyar	66	269	139	130
		Rajakulam	1	6	3	3
	Ambalakkaran	Kallar	2	6	2	4
		...	33	128	67	61
	Vellala	Shozhia	12	42	27	15
		Kerala	2	10	5	5
		Malakarar	1	10	6	4
		...	9	41	20	21
	Asari	Deivakula Kammalar	6	24	9	15
		Porkollar	1	4	2	2
		Kammalar	1	4	1	3
		...	14	54	27	27
	Konar	Kalla Idayar	2	4	2	2
		...	14	44	21	23
	Nadar	Karukkumattai	1	3	1	2
		Poonchi	3	14	9	5
		Nadavi	3	15	8	7
	Pandaram	Desikar	3	13	6	7
		...	4	21	11	10

ETHNIC COMPOSITION

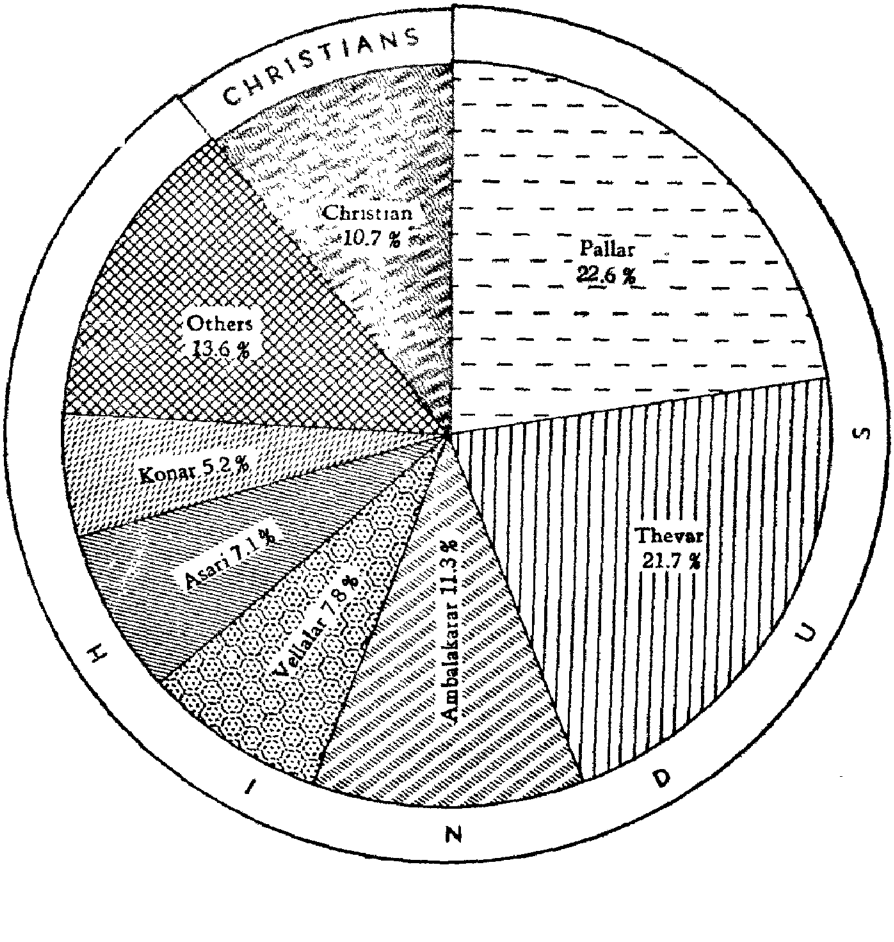


Table No. 1 (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Vannan	...	5	21	11	10
	Brahmin	Brehacharanam (Iyer)	1	7	5	2
		Iyer	2	12	5	7
		Iyengar	2	11	7	4
	Ambattan	...	4	10	5	5
	Naidu	Kavarakaranaicker	2	11	4	7
		Vaduvahaichar	1	2	1	1
		...	1	3	1	2
	Chettiar	Vania Chettiar	1	5	3	2
		Senai Thalaivan	2	12	4	8
		Choliya	1	6	4	2
	Kuravan	Thotti	2	6	3	3
	Mudaliyar	Kaikolar	1	7	4	3
	Parayan	Poochi	1	4	2	2
	Chakkiliyan	Thottiya Chakkiliyan	1	2	...	2
	Puthirai Vannan	...	1	3	2	1
CHRISTIAN	Pallan	Kudumban	28	109	47	62
		Pulli	3	12	7	5
	Nadar	Karukkumattai	1	4	1	3
	Atheist	...	1	2	1	1
		Total	309	1,247	635	612

There are 70 households of Pallars having a total population of 286. They form the largest caste in the village. Next comes the community of Thevars having a population of 275 living in 67 households. Third in order are the Ambalakkarans having a population of 134 living in 35 households. Christians number 125 of which 121 are Christian Pallars and the rest are Nadars. There are 103 Vellalas and 86 Asaris. The number of Konars is 48. Taking the population of the village as a whole, Hindu Pallars form 22·6 per cent, Thevars 21·6 per cent, Ambalakkarans 11·3 per cent, Christian Pallars 10 per cent,

Vellalas 7·7 per cent, Asaris 2·8 per cent, Konars 5·2 per cent and others 20 per cent.

Thevars

8. Though the Pallars are numerically strong, Thevars, with their economic and social superiority, are the real leaders in the village. Thevar is a general title of the castes, Agamudiyan, Maravan or Kallars. Vilangulam Thevars belong to Agamudiyan branch. Thevars are generally proud and bold and grateful for favours done. They also have the tendency of revenging the wrongs done. Of course, they are distinct from the Maravars of Ramanathapuram district. Maravars were the turbulent type and not law-abiding. Their reformation has started only recently. But compared to that, the Agamudiyans of Vilangulam pursue peaceful occupations. They are generally gentle and law-abiding and also have a tendency to help others. They have a good physique and are hardworkers. Even Mirasdars among Thevars do not think it below their dignity to work in their fields. Thevar women are also tall, well-built and courageous. But in Vilangulam, they are confined mostly to houses. Very rarely, do they go out to work in the fields. There are poor and rich among Thevars. We can find huge buildings and huts side by side in the locality where Thevars live. In the book "Castes and Tribes of Southern India" by Thurston, it is said that *Maravars* (Thevars) are the first Dravidian Tribes that penetrated to the south of the Peninsula. It is said that in the battle which Lord Rama fought with Ravana, these people helped Rama and that he said that he would not forget the help rendered and since that time, these people have been called Maravars. (*Maraven*, means "I will not forget".) Some people also connect the name to 'killing.' (*Maram* in Tamil means 'Killing'). Probably because of the war-like activities of Maravars, a poet in the old Tamil book *Kalithogai*, referred to the furious Maravan whose curled moustache resembled the twisted horns of the stag, the loud tuning of powerful bowstrings and the beating of whose drums compelled even kings at the head of large armies to turn back and fly.

Birth customs

9. As usual, in villages a woman is bound to observe pollution, after giving birth to a child. The purification ceremony takes place on the eleventh day. All important relatives are invited and the naming of the child takes place. The woman is given a ceremonial bath and then she is allowed to enter the house. No other special function is arranged for this.

Puberty

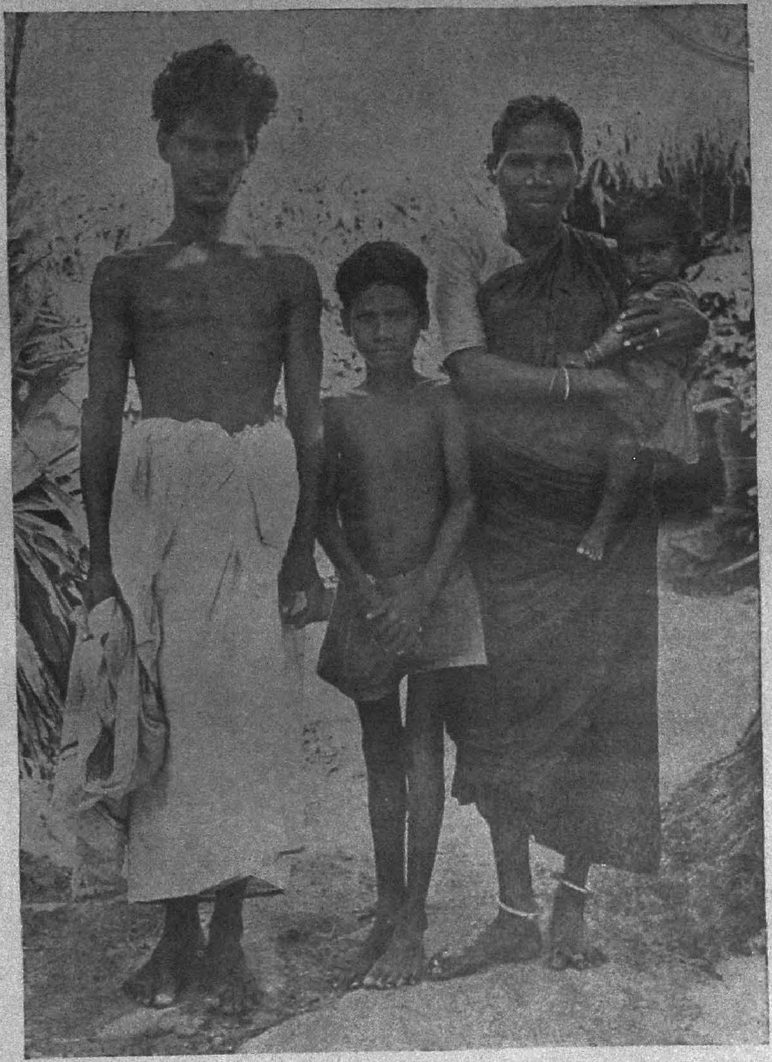
10. When a girl comes of age, all the relatives are informed. The girl's maternal uncle's wife brings new clothes for her. But the uncle himself is not supposed to attend the function that day. A hut is specially erected for the purpose and after the girl is bathed, the aunt leaves her there. There she is presented with eggs, gingelly oil and sweetmeats. She has to remain in the hut for 15 days observing pollution. During the period, she gets frequent gifts of the above things from other relations. On the sixteenth day, the uncle himself visits the house and presents the girl with new clothes. The girl is led to the tank, bathed and dressed up. She also goes to the temple and then returns home. On arrival at the house, the girl's uncle garlands her and a 'Nalangu song' is sung by elderly ladies. Then the girl enters the house and the ceremony ends with a feast.

Marriage

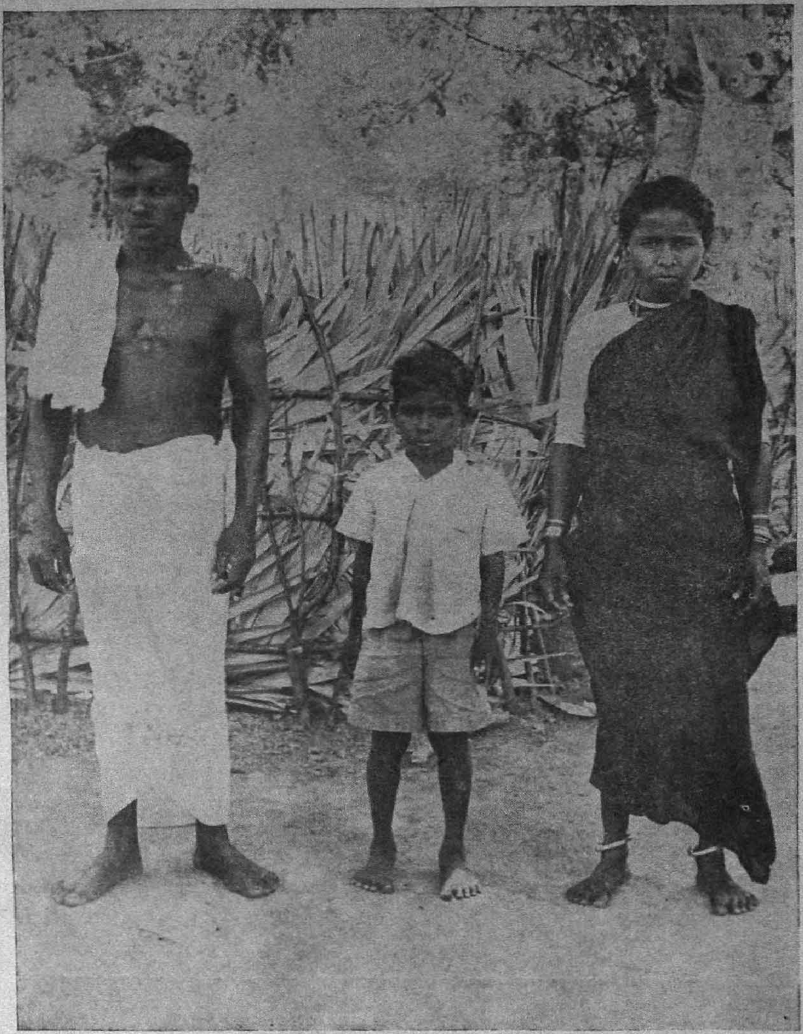
11. Among Thevars, uncle is the important person whose consent is necessary for arranging marriages. On the betrothal day, an auspicious day is fixed for the wedding, after consulting an astrologer or an almanac. In the early hours of the day of marriage, the bridegroom goes to the house of the bride on horse-back followed by his party. From there, they go to the temple of Lord *Vigneswarar* (called Pillaiyar) and return. Some preliminary ceremonies are performed by a Brahmin priest. If possible, people arrange for playing the instrument *Nathaswaram* (long pipe). Tying of Thali round the neck of the bride is supposed to be the most important of the ceremony and after that they are supposed to be husband and wife. The next day, the bride's party returns the visit by going to the bridegroom's village or house. Likewise, three visits are exchanged. There is no separate ceremony like nuptial and feasts are arranged on all these days.

Death ceremony

12. On the death of a person, information is sent quickly to all people related to the deceased. They all come immediately bringing two measures of paddy and oil. The normal practice is to cremate the dead body. The dead body is shaved, bathed and decorated. It is covered with a new cloth called *KODI* which is white for males and red for females. The body is placed on a bier and taken in procession to the burial ground. Only men are allowed to accompany it. On the way, fried rice is thrown on the body. At the cremation



An Ambalakkaran family.



A Pallar household.

The Panchayat President, Sri Govindarajan and family.

A Vellala household.

ground, the body is placed on the pyre and rice is placed on the mouth by everyone present. Each one pays some amount to the barber who attends the function. The eldest son, in the case of father, and the youngest son in the case of mother, sets fire to the body. After that, he goes round the corpse with water pot on his head. The pot is punctured and water flows on the body of the son. Like that, he goes round thrice and his body is drenched completely. After completing this, the pot is broken. Relatives return to the tank to take bath. Those going away after the ceremony should not take leave of the relatives of the dead. After the bath, they wear new clothes which are handed over by the barber. After the bath and wearing of new clothes, the pollution is supposed to be removed. On arrival at the house, the ladies take *Arathi* for the boy who has set fire to the pyre. They smear him with sacred ash and pour water on his feet. Then he enters the house and is followed by others. Again, the next day, the cremation ground is visited and ghee and milk are poured on the bones of the dead. They return to the house after a bath in the tank. On the 16th day, a ceremony known as *Karumadhi* takes place. The relatives assemble the previous night itself and all of them bring some paddy. Next day, all go to the tank and after the bath, a Brahmin priest performs pooja to the Gods and then they go to the temple and return. On the seventeenth day every one takes oil bath and a feast follows and meat preparation is also served. This brings the function relating to the death ceremony to a close.

Pallans

13. The Pallans of this village have claimed themselves as belonging to the sub-sect Kudumbans. There are Hindu Kudumbans as well as the converts to Christianity. There is a parish and a priest for the Christian Kudumbans and they live in a separate place apart from Hindu Kudumbans. These two Kudumbans have no inter-relationship. Pallars are a class of agricultural labourers found chiefly in Thanjavur, Tirunelveli, Tiruchirapalli and Madurai districts. They are found also in Salem and Coimbatore but in other districts, their number is very small. The origin of the name is traced to the word *Pallam* meaning a pit, probably referring to their practice of standing on a lower ground when members of the higher castes are peresnt. Also, it is said that these people used to cultivate low-lying wet lands and that the name is derived from this practice. Even to-day Pallars are mainly the tillers of the soil. They earn their living by hard-work in agricultural fields. Many of them are agricultural labourers serving the Thevar landlords. Usually, they inhabit a separate locality in the village called *Paracheri.*

Birth customs

14. The purification ceremony after the birth of a child takes place on the sixteenth day. Important relatives are invited for the function. The uncle of the child presents it with silver or gold ornaments. The child is given new cloths also. The mid-wife who attends to the birth of a child performs the preliminary rituals. Ear-boring takes place after one year. The expenses and grandeur of the function vary according to the economic status of the people.

Puberty

15. The ceremony commences with the arrival of the close relatives. The girl's uncle's wife presents jaggery and eggs after she is bathed and dressed. The period of pollution lasts 16 days. The girl has to spend these days in seclusion. On the sixteenth day, she is taken to the tank, bathed, dressed and then she is presented with silver or gold ornaments by the uncle. On arrival at the house, she is asked to squat on a stone and the maternal uncle's wife fans her with Margosa leaves. Inside the house, she offers prayer in front of an oil lamp and then the function ends with a feast. No peculiar habits are noticed among Pallans as far as marriage ceremonies are concerned.

Death ceremony

16. If the death is caused by natural causes, the body is burnt and if it is due to some contagious disease or by accident, it is buried. The relatives of the deceased are received with *Tamboolam* (betel leaves and nuts). The corpse is shaved, bathed and covered with a new piece of cloth, white for men and red for women. Then it is placed on a simple bier and taken in procession by the sons of the deceased to the burial ground. Only men are allowed to accompany it. As in the case of Thevars, after the body is placed on the pyre, rice is placed on the mouth of the dead. The next of kin who used to perform the ceremonies walks round the corpse thrice with a water pot on his head. He also sets fire to the pyre. They return home after a bath. The cremation ground is visited the next day and diluted milk and ghee are poured on the bones,

Asaris

17. Asari is also known as *Kammalan*. The name Asari stands for the Artisan caste comprising *Thattan*, (Goldsmith), *Kollan* (Blacksmith), *Kannan* (Brass mason), *Thatchan* (Carpenter) and *Kal Thatchan* (Stone Mason). In Vilangulam village, the Kammalans belong to the goldsmith, carpenter and blacksmith divisions. There are 22 Asari households of which three are goldsmiths, six are carpenters and eight are blacksmiths, four are cultivators and one is a cooly. The reason for the deviation of five households from the traditional occupation is that they are not able to find adequate remuneration to maintain themselves and their family. It is said that the name Kammalan is derived from Kannalan or Kannalar both of which occur in Tamil poems "*THONDAIMANDALA-SADAGAM*" attributed to the famous poet Kamban. When an idol is fixed at the temple, towards the close of the ceremony the person who worked on the idol comes and carves out the eye of the image. Kannalan means one who gives the eyes, and hence the name of Kammalan to the Artisan class. Probably because of the importance of their occupation, the Asaris always occupy a higher status in society. They claim that they are the descendants of Viswakarma, the architect of the Universe, i.e., God himself. Tradition goes that God (Viswakarma) had five sons who took to five different crafts. Because of this, they wear sacred threads like Brahmins. Normally, these people follow the same occupation, generation after generation, and guard the secrets of the trade. The children are trained by their own parents and only for compelling reasons they give up their traditional profession.

Goldsmiths

18. Goldsmith makes jewellery of gold and silver for the villagers. There are three goldsmith households in the village. They have tiny workshops in their houses. The tools are the earthen pots, bellows or iron pipes, tongs and some crucibles. These people have work only during marriages or festivals. They are not earning enough and the introduction of the Gold Control Order has reduced their income still further.

Kollan (*Blacksmith*)

19. The Blacksmith usually makes agricultural implements like iron blades for the plough (*Kozhu*), Sickle (*Aruval*), Spade (*Manvetti*), axe etc. He also makes keys, knives and kitchen equipments ; he also makes wheels for bullock carts. Due to the large size of the articles manufactured and used, he sits under the tree and works. A few hammers and bellows are all that he needs for his work. Ploughing season and harvest season are busy periods for the blacksmiths. Unlike the goldsmith, he has got more work and more income.

Carpenter

20. The village carpenter helps making the wooden plough, handle for the spade, weaving tool, doors and windows for houses, and bullock carts. A couple of hammers, chisels and saw-blades are his tools. He also sits under the shade of a tree and works. He has got fairly good employment throughout the year.

Konars

21. Konars, otherwise known as *Idayars* are members of the shepherd class. The word '*GO*' in Sanskrit means cow and probably this is the origin of the word Konar. The respectable profession carried on by them gives them a higher status in the society and even Brahmins have no objection to having milk supplied by them. But their economic status is not quite comfortable. In this village, most of them are agricultural labourers and they are found in Ammanichatram. The Konars are otherwise known as *Yadhavas* and they even claim their origin to Yadhava kings. They are Vaishnavites and they belong to Yadhava group of which Lord Krishna was the head in Hindu mythology. Some sections among the group allow widow marriages and divorce. Brahmins officiate as priests in functions of many of the sects. Educationally, the community is backward. Either they bury or burn the dead. Some of them go by the title Pillai also. They are non-vegetarians but beef, pork and liquor are prohibited for them.

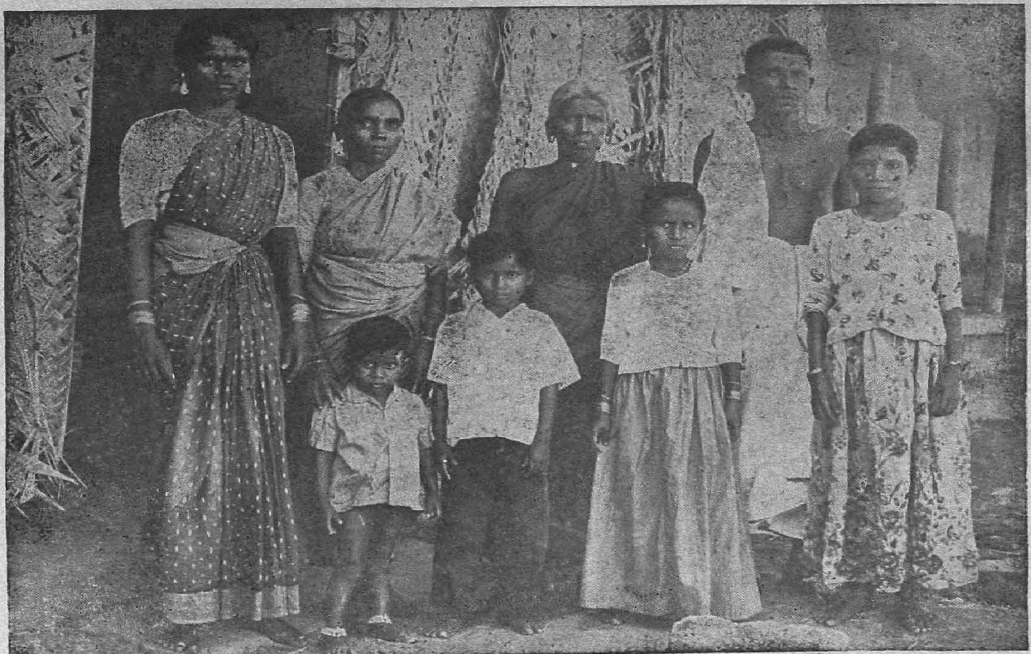
Vellalas

22. There are 24 Vellala households having a population of 103 persons. It includes large varieties of castes distributed throughout the State but all go under the common name of Vellalas. *Velanmai* in Tamil means cultivation and so people who are engaged in cultivation came to be known as Vellalas. Vellalas are divided into two main groups viz., vegetarians and non-vegetarians. The Vellalas of Vilangulam village are non-vegetarians. Actually, these people belong to the category called Shozhia Vellalas. Shozhia Vellalas are sub-divided into two other categories viz., *Kodikal* (cultivators of betel vines) and *Kanakkilinattar*

A Pandaram household of Ammanichatram.

A Nadar couple.

The Brahmin priest of Ammanichatram temple with his family.



A Konar household.

The village sweeper, belonging to Chakkiliyan community.

(inhabitants of Kanakkilinadu). The Vellalans of this village are also agriculturists. They own a little land though not as much as Thevars. Four families went to Ceylon, worked as labourers and returned. They follow Brahminical rituals and Brahmins officiate as priest.

Ambalakkarans

23. The word Ambalakkaran was formerly thought to be a title of Kallans. But now they are treated as a separate caste by themselves. They are mostly found in Tiruchirapalli and Thanjavur districts, though a small proportion of them are also found in Salem, Coimbatore, Madurai and Ramanathapuram districts. They have the same status of social ranking as that of Muthriyans and Kallans. The Valayars claim that Ambalakkarans originate from them. In 1901 Census of India, they were defined as a caste of cultivators and village watchmen. The upper sections of this caste people call themselves as Pillais which term is usually used by Vellalas. Others use the term Ambalakkarans and Servaikars etc. There are 35 households in this village and most of them are in the hamlet of Ammanichatram. Most of them are agricultural labourers. They are non-vegetarians; pork, beef and liquor are stated to be prohibited. For them, marriage is usually deferred until after puberty. Widow re-marriages are also permitted and divorce is not freely allowed.

Pandarams

24. There are seven households with a population of 34. Pandarams are the priests for Non-brahmin castes. Also there is a sub-sect called Andi Pandaram, the traditional beggars. They are mostly non-vegtarians. They are also good cooks and got themselves employed in that capacity. Nowadays people have taken to other professions also. They do not allow widow re-marriages. Sometimes they wear sacred thread and officiate at the funerals of other Non-brahmin castes.

Vannans

25. Vannans are traditional washermen. In Vilangulam village, there are five families. They are supposed to be socially inferior, as they wash the dirty clothes of other caste people. Economically and educationally, they are backward. Harijans have their own washermen known as Puthirai Vannans. They allow divorces and widow remarriages. Polygamy is also practised by this caste. Nowadays they are finding it more honourable and profitable to settle down in towns and carry on their profession.

Ambattans

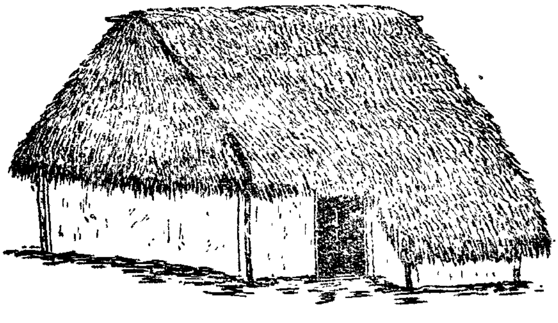
26. The Ambattans are traditional barbers. Like Vannans, they are also socially regarded as inferior. They go by the names of Navithan, Pariyari, Pandithan etc. They allow widow remarriages. Economically and educationally, they are very backward. The women of this caste act as midwives in local maternity cases. Sometimes they also render service in social functions. Sometimes, they dabble in medicines also. In Vilangulam village, these people are found sitting under way-side trees awaiting the arrival of their customers. Of the four households, three carry on the traditional profession while the fourth is a widow, who works as a cooly.

Kuravans

27. They are a gypsy tribe found all over Madras State. Seldom they settle down permanently in any place. Two Kuravan families in Ammanichatram hamlet have been there for the past five generations. They are engaged in basket making, tattooing and fortune telling which are their-traditional occupations.

Dwellings

28. Out of the 308 houses, in the village, 8 are terraced, 22 have Mangalore tiles, 40 have straw or grass and 238 have roof with coconut or palm leaves. This last category is the most common material for roofing. Asbestos or Zinc sheets, country tiles are not generally used. The terraced houses belong to the Thevar Communities. Even most of the Mangalore tiled



A thatched dwelling

houses belong to them. The most common material for walls is mud, 285 out of 308 using it. Bricks are used by 22 houses of which 14 belong to Thevars. As far as flooring is concerned, 276 houses have only mud floor. Cement flooring is found in 18 thatched houses and 14 houses belong to the other communities putting together. Thus from the point of view of the material for roof, floor and wall, we find that only houses of Thevars are better off. 210 houses have no regular rooms, 76 houses have only one room, 19 have two rooms and only four houses have three rooms. 785 persons live in the 210 houses with no regular rooms. 344 persons live in single room houses. Thus only 118 persons have the benefit of houses with two or three rooms. This depicts a very sorry state of affairs because the major portion of the population of the village is crowded in small buildings with no amenities.

TABLE No. II

House Types

Community	No. of houses occupied by each community	No. of houses with the roofs made of					No. of houses with walls built of			No. of houses with	
		Terraced houses	Country tiles	Mangalore tiles	Straw or grass	Coconut or palmyra leaves	Mud	Bricks	Stone	Mud floor	Cement floor
Pallar	70	...	...	...	11	59	70	...	...	70	...
Thevar	67	8	...	9	13	37	53	14	...	49	18
Ambalakkaran	35	...	...	1	...	34	34	1	...	34	1
Vellala	24	...	...	5	3	16	21	3	...	20	4
Asari	22	...	...	2	6	14	22	...	...	20	2
Konar	16	...	...	...	...	16	16	...	...	16	...
Nadar	7	...	...	...	2	5	7	...	...	7	...
Pandaram	7	...	...	1	...	6	6	1	...	5	2
Vannan	5	...	...	...	1	4	5	...	...	5	...
Brahmin	4	...	...	3	...	1	2	1	1	3	1
Ambattan	4	...	...	1	1	2	4	...	...	4	...
Naidu	4	...	...	...	...	4	4	...	...	4	...
Chettiar	4	...	...	...	2	2	2	2	...	1	3
Kuravan	2	...	...	...	...	2	2	...	...	2	...
Mudaliyar	1	...	...	...	...	1	1	...	...	1	...
Parayan	1	...	...	...	...	1	1	...	...	1	...
Chakkiliyan	1	...	...	...	...	1	1	...	...	1	...
Puthirai Vannan	1	...	...	...	.	1	1	...	...	1	...
Christian Pallar	31	...	...	...	1	30	31	...	...	31	...
,, Nadar	1	...	...	...	...	1	1	...	...	1	...
Athiest	1	...	...	...	...	1	1	...	...	...	1
Total	308	8	...	22	40	238	285	22	1	276	32

A Christian woman of the Harijan caste.

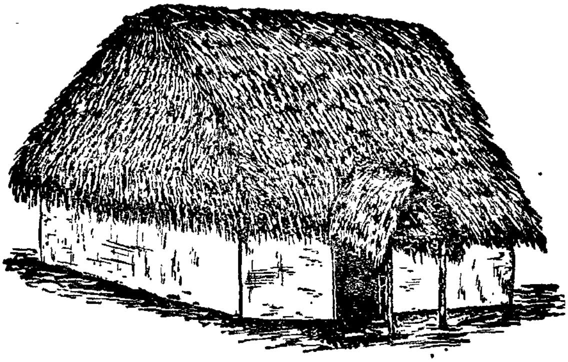
The dhoby woman belonging to the Ekali caste.

TABLE No. III

Households by number of rooms and by number of persons

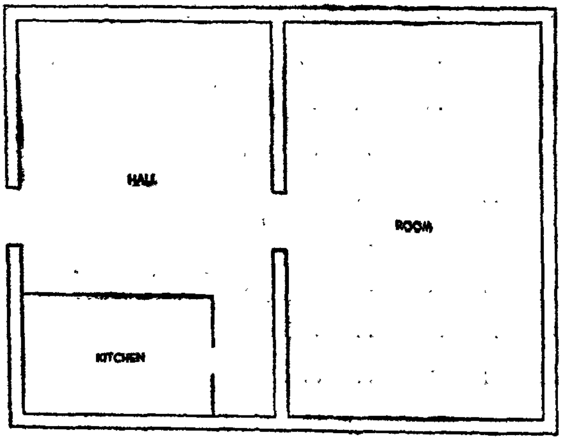
Community	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room: Total No. of households	Households with no regular room: Total No. of members	Households with one room: Total No. of households	Households with one room: Total No. of members	Households with two rooms: Total No. of households	Households with two rooms: Total No. of members	Households with three rooms: Total No. of households	Households with three rooms: Total No. of members	Households with four or more rooms: Total No. of households	Households with four or more rooms: Total No. of members
Pallar	70	4	286	66	269	4	17	...	...	...	...	...	...
Thevar	67	66	275	22	76	28	118	13	55	4	26	...	...
Ambalakkaran	35	8	134	28	101	7	33	...	...	...	...	...	...
Vellala	24	20	103	8	26	12	52	4	25	...	...	...	...
Asari	22	5	86	17	56	5	30	...	...	...	...	...	...
Konar	16	1	48	15	45	1	3	...	...	...	...	...	...
Nadar	7	...	32	7	32	...	...	...	...	...	...	...	...
Pandaram	7	3	34	4	17	3	17	...	...	...	...	...	...
Vannan	5	6	21	...	...	4	16	1	5	...	...	...	...
Brahmin	5	5	30	...	...	5	30	...	...	...	...	...	...
Ambattan	4	2	10	2	4	2	6	...	...	...	...	...	...
Naidu	4	...	16	4	16	...	...	...	...	...	...	...	...
Chettiar	4	5	23	...	...	3	16	1	7	...	...	...	...
Kuravan	2	...	6	2	6	...	...	...	...	...	...	...	...
Mudaliyar	1	...	7	1	7	...	...	...	...	...	...	...	...
Parayan	1	...	4	1	4	...	...	...	...	...	...	...	...
Chakkiliyan	1	...	2	1	2	...	...	...	...	...	...	...	...
Puthirai Vannar	1	...	3	1	3	...	...	...	...	...	...	...	...
Christian Pallar	31	1	121	30	117	1	4	...	...	...	...	...	...
„ Nadar	1	...	4	1	4	...	...	...	...	...	...	...	...
Atheist	1	1	2	...	...	1	2	...	...	...	...	...	...
Total	309	127	1,247	210	785	76	344	19	92	4	26	...	...

29. The floor area of most of the house is about 100 sq. ft. only. If a family of five members is to share this house, one gets hardly 20 sq. ft. for his use. In this limited area, the kitchen and the bedrooms have to be accommodated. There is only a very low door wāy for most of the houses. One has to bend to enter the building. There are no windows or ventilators to admit light or air. There is darkness inside the house at day time. Bath rooms are almost unknown to these people. There are no latrines and the cattle is also tied in the open near the house. The floor is smeared with cowdung, sometimes polished with charcoal powder. Many of the roofs are leaky during the monsoon season. The materials used for roofing are highly inflammable and thus add to the danger of those living in these houses. The terraced houses are the dwellings of Thevar Mirasdars. They have a couple of rooms, an open courtyard *Mutram*, and an open verandah all round *Thazwaram* and

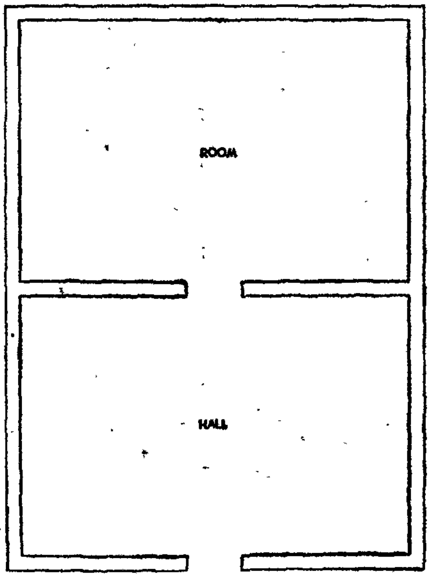


Another thatched dwelling

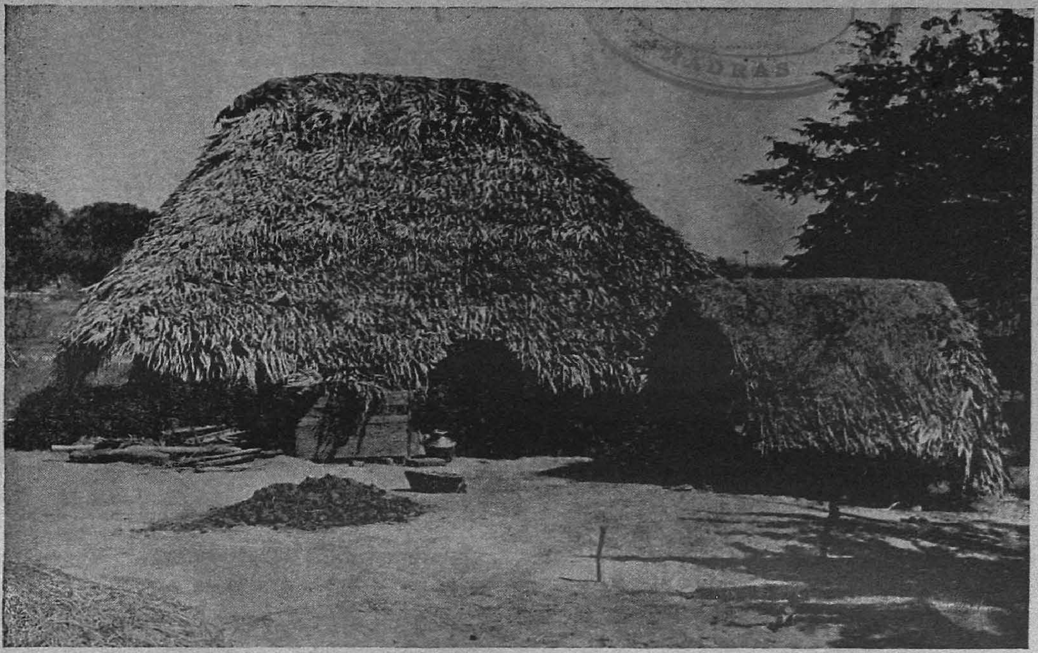
there is also a compound wall and some space in front and in the back. Cattle shed is found in a separate structure at the back yard. These houses are better ventilated and more comfortable.



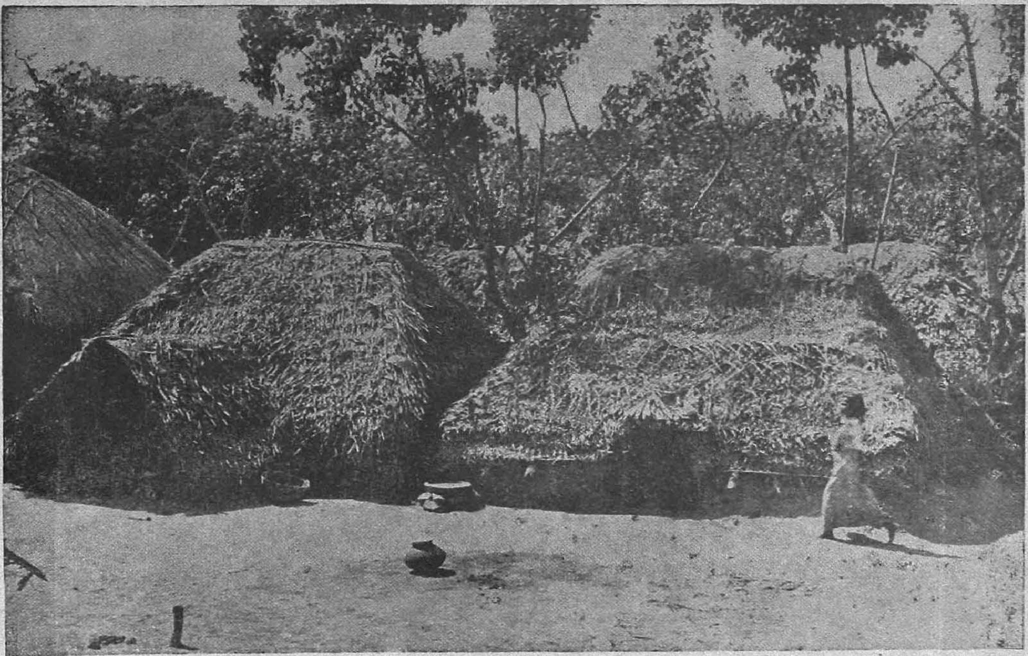
Ground plan of a hut



Ground plan of another single roomed hut

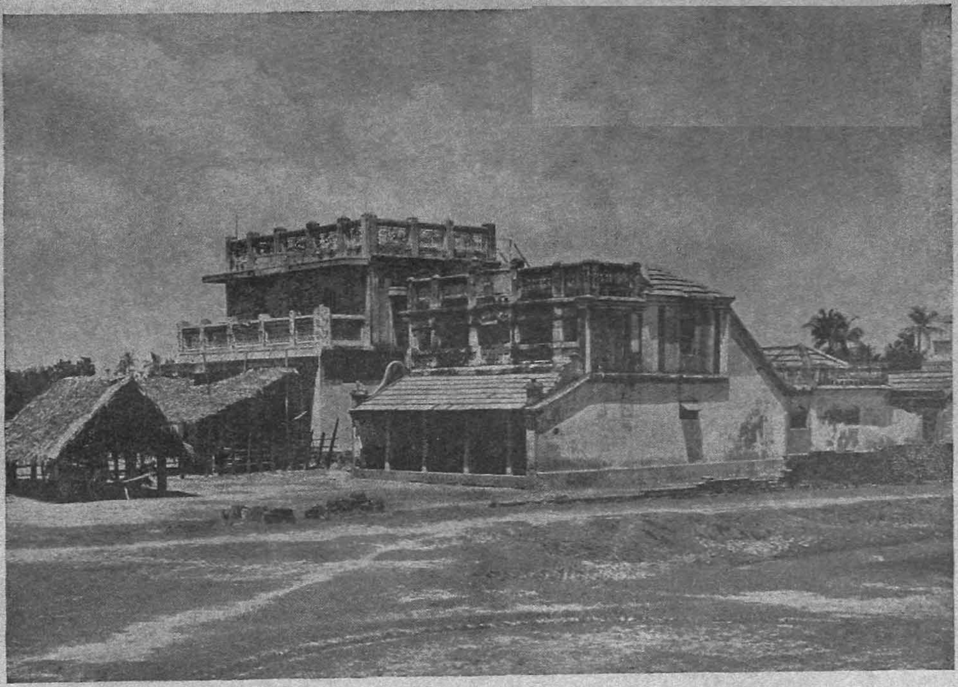


A typical hut — Note the low entrance.

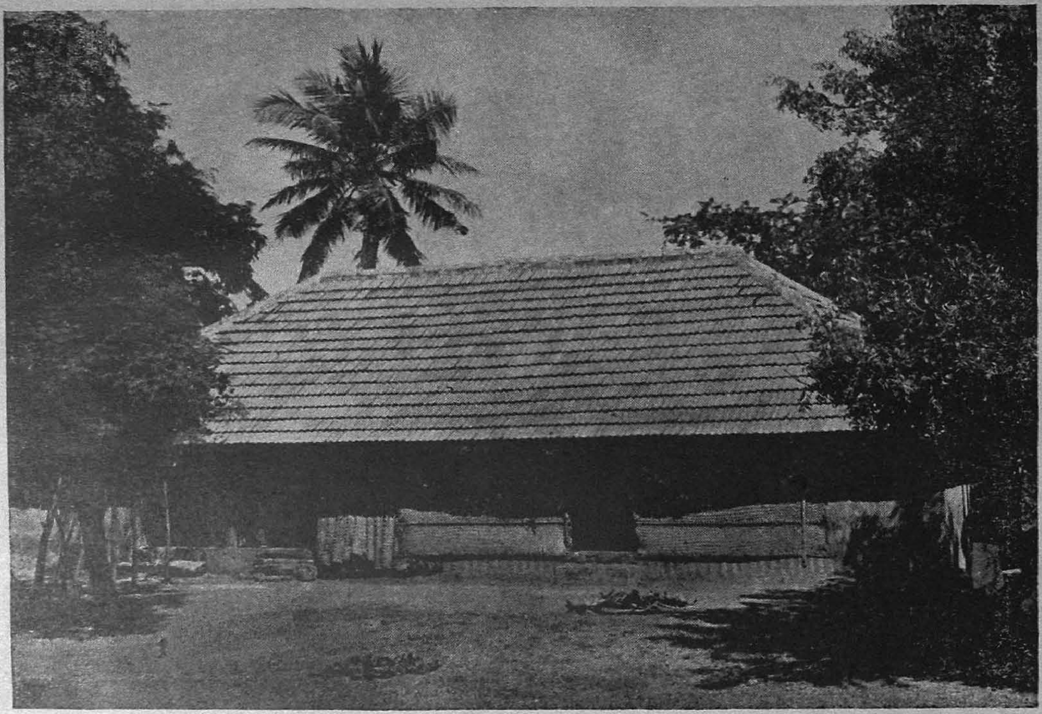


Another type of huts thatched with coconut leaves.

The roof of the hut is reinforced by straw to prevent leakage.



The dwellings of affluent Thevars.



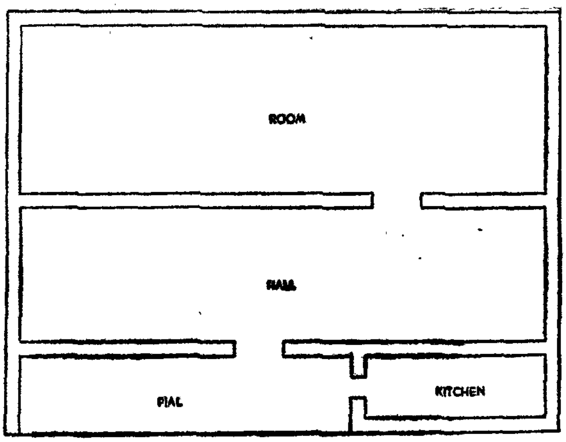
A tiled house.

House plan

30. Huts are constructed without any plan and are finished in a very short time. A few poles are pitched to form a square or a rectangle. Mud walls are erected embedding the poles in them. Clay and red sands are the materials used for wall. Thereafter a few poles, bamboo sticks are tied in a slanting position, fastened to the original poles. The houses have been thatched with straw or grass or palm leaves. The next step is to prepare the flooring with cowdung; sometimes charcoal is used to give a polish. There are no separate drains or wells for these houses. Wells which are commonly found in villages are absent here because the water is brackish.

Material culture

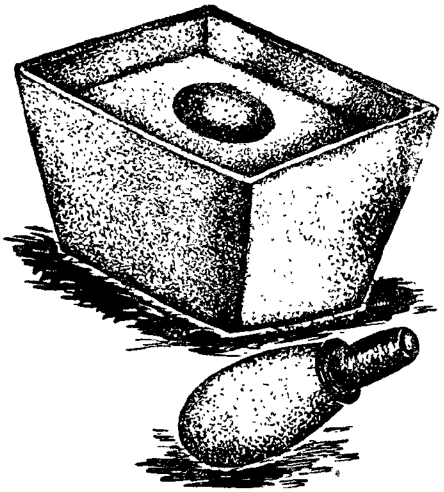
31. Another indicator to the prosperity of the people is the material assets that they possess. Hurricane lanterns are available in 163 households. This is inevitable in an unelectrified village like Vilangulam. Even this, only half the number of house-holds have. This itself is sufficient indication of the economic backwardness of the people. More costlier things like petromax and torches are found in 7 and 37 households respectively. Kerosene stove is used by 2 households. Bicycles and radio sets are available in 2 and 4 households respectively. Only 2 households are using mosquito nets and even soap is not used by 53 households. Villagers have not acquired anything substantial during the last five years. Again it is found that most of the costlier things have been bought by Thevars. Tables and chairs are not very popular. A few households use coir cots or benches. For cooking purposes, mud pots are preferred, as they are cheap and easily available. It is only richer people who use brass vessels and stainless steel utensils for cooking. Water is usually brought in metal pots. The people usually sleep on the floor or in the verandah, if there is one. Perhaps they are aware of these comforts but the economic conditions prevent them from going in for them.



Ground plan of a spacious hut

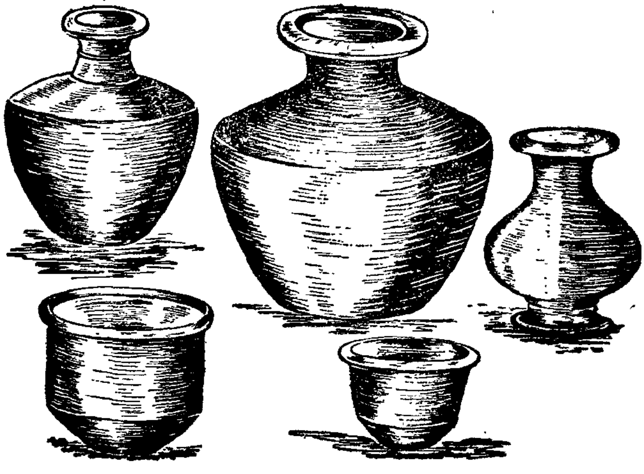
Household utensils and articles

Household utensils made of mud



Attukal made of stone used for grinding

Ural, a wooden mortar



Domestic utensils

TABLE No. IV

Possession of consumer goods

Community	No. of households possessing					
	Hurricane lantern	Petromax light	Battery torch light	Kerosene stove	Bicycle	Radio set
Pallar	29	...	3	...	...	...
Thevar	52	6	20	2	1	4
Ambalakkaran	17	...	1	...	...	...
Vellala	16	...	2	...	...	...
Asari	9	1	2	...	...	...
Konar	5	...	...	...	...	...
Nadar	2	...	...	...	...	...
Pandaram	7	...	3	...	1	...
Vannan	2	...	...	...	...	...
Brahmin	5	...	2	...	...	...
Ambattan	2	...	...	...	...	...
Naidu	4	...	1	...	...	...
Chettiar	4	...	1	...	...	...
Kuravan	1	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...
Parayan	...	...	...	...	...	...
Chakkiliyan	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...
Christian Pallar	7	...	...	...	...	...
Nadar	...	...	1	...	...	...
Atheist	1	...	1	...	...	...
Total	163	7	37	2	2	4

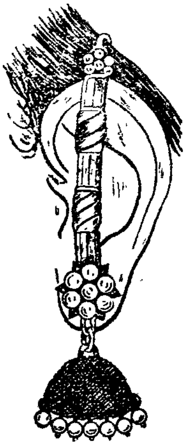
TABLE No. V

Furniture and consumer goods acquired in past five years

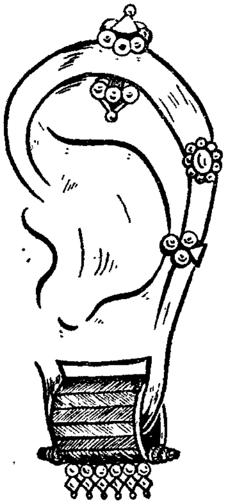
Community	No. of households which acquired furniture					No. of households which acquired consumer goods				
	Bench	Chair	Almirah	Mirror	Cot	Battery light	Radio	Hurricane lantern	Petro-max	Kerosene stove
Pallar	...	...	...	...	...	3	...	14	...	...
Thevar	3	2	2	1	1	15	3	3	4	1
Ambalakkaran	...	...	...	...	...	1	...	5	...	...
Vellala	...	...	1	...	1	2	...	...	...	...
Asari	...	...	...	...	...	2	...	4	1	...
Konar	...	...	...	...	...	...	...	2	...	...
Naidu	...	...	...	...	...	1	...	...	...	...
Christian Pallan	...	...	...	...	...	...	...	2	...	...
Atheist	...	...	...	...	...	1	...	...	...	...
Total	3	2	3	1	2	25	3	30	5	1

Dress and ornaments

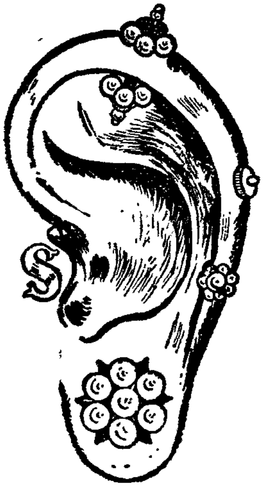
32. Generally, older men wear dhoties and women wear sarees with or without blouses. Young men wear dhoti and shirt. Boys wear half pants, banyans and shirts. Young women wear cholies and bodice, made of handloom, cotton varieties or artificial silk. Elder men also wear an upper cloth called *Angavastram*. Cloth is purchased from Peravurani, Pattukkottai and Aranthangi. The saree is 8 or 9 yards for older ladies and 6 yards for younger ones. Hindu women other than widows wear *Thilakam* (crimson mark on the forehead). Gold and silver ornaments are worn by richer ladies. Ornaments are chain, necklace, ear-rings, nose screws, bangles and kolusu (anklets in silver). The necklace and ear-rings are usually studded with rubies or other precious stones. Poor people wear only ear-studs, anklets and bangles made of rubber or glass.



Ear ornaments: Mattal, Kammal and Thongattam



Ear ornaments: Koppu, Thattu, Poochikoodu

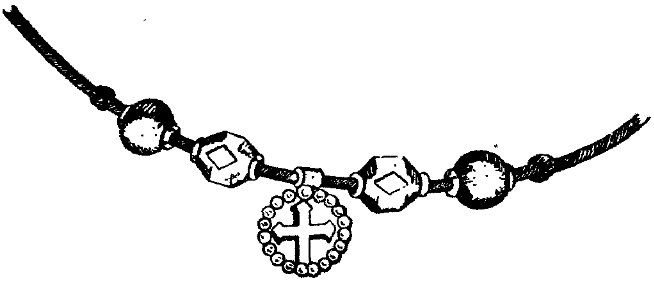


Different types of ear ornaments: (Kammal, Thattu, Koppu etc,.)

Ornaments (contd.)

Neck ornaments : Saradu and Thali

A neck ornament : Saradu

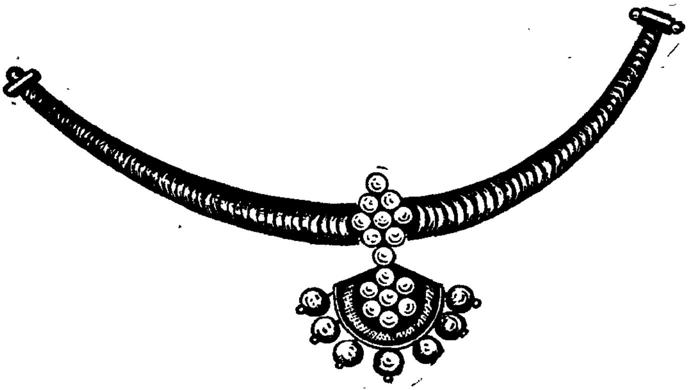


Thali worn by Christian Pallar women

Ornaments (contd.)

Thali worn by Thevars

Neck ornaments : Thali and Addikai



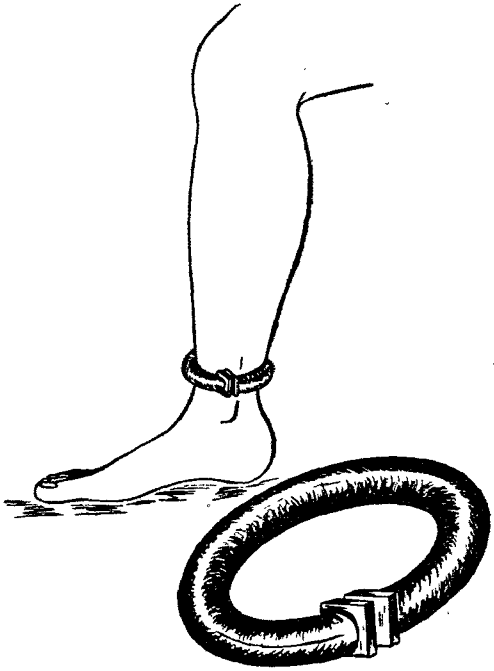
Addikai: A necklet

A village woman with ornaments.

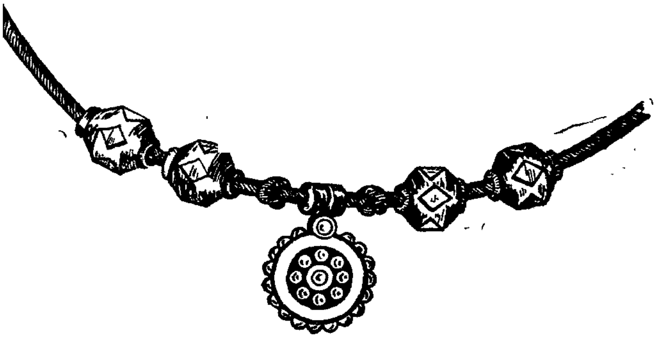
Collecting spring water.

Ornaments (contd.)

Thali of Thevar community



Kappu : An anklet



Thali worn by Pallar women

Diet

33. The village is situated in Thanjavur district which is known as the granary of South India. So, the entire population takes rice. It is because rice is cheap. The majority of the population are non-vegetarians and only five Brahmins and one Thevar households are vegetarians. The entire population takes more than one meal per day. Nearly one half of the population takes two meals and the other three meals or more.

The Pallars (Hindu and Christian) who work in the fields take 3 meals whereas Thevars and Vellalars take 2 meals. Usually, the working class have cold rice in the morning and go to the fields. They have cold or hot gruel in the noon and full hot meal at night. The other classes have breakfast in the morning which usually consists of rice or preparations like Iddli or Thosai. They have meals at noon and night. Fish, and sea-crab are quite popular. Bread and buns are served in hotels. Otherwise wheat is not popular. The cooking medium is generally groundnut oil and coconut oil is also used. Hydrogenated oil is not popular. The more common beverage is tea. Beef is commonly used by Parayans; pork and beef are prohibited for others. Liquor is also prohibited and illicit distillation is not prevalent.

The food habits are not balanced and essential items like milk, egg etc., are not consumed in sufficient quantities. Even vegetable production is inadequate and large areas are lying vacant which could be profitably used for vegetable cultivation. The children are also under-nourished.

Health and sanitation

34. The people are generally healthy. They take bath at least once a day in the number of tanks found in the village. The village lacks general cleanliness. There is no drainage system and dirty water is let on to the streets. There is no latrine facility in the houses and open space is used. Cholera, typhoid, malaria, leprosy and such dangerous diseases are not prevalent in the village. Smallpox makes an appearance during summer and that too has been brought under control. The Death Register reveals that deaths are due to old age and unidentified fever. There are no medical facilities in the village or nearby. There is no registered hospital or even private medical practitioner. The nearest hospital is at Perumagalur which is three miles away. There is a qualified doctor in the dispensary. People prefer to go to Peravurani hospital though it is 12 miles away. This is probably because there is not even a mud road to Perumagalur. There are three private doctors at Peravurani. There are some Honorary Medical Practitioners and they are consulted for minor ailments. Peculiarly enough, there are no lady doctors. Taking women to hospital for confinement is a little expensive because of the distance and hence they do not generally resort to it. Most of the confinements take place at home with the assistance of unqualified attendant. Patients requiring immediate medical attention are taken by cart and sometimes even by hired cabs.

TABLE No. VI

Diet and food habits

Community	Total No. of house-holds	No. of vegetarian house-holds	No. of Non-vege-tarian house-holds	No. of households taking: Rice	Other grains	Roots including tapioca	Frequency of meals: One meal a day	Two meals a day	Three meals & more a day
Pallar	70	...	70	70	...	...	...	3	67
Thevar	67	1	66	67	...	...	...	61	6
Ambalakkaran	35	...	35	35	...	...	...	4	31
Vellala	24	...	24	24	...	...	...	24	...
Asari	22	...	22	22	...	...	...	14	8
Konar	16	...	16	16	...	...	...	2	14
Nadar	7	...	7	7	...	...	...	7	...
Pandaram	7	...	7	7	...	...	...	4	3
Vannan	5	...	5	5	...	...	...	5	...
Brahmin	5	5	...	5	...	...	...	4	1
Ambattan	4	...	4	4	...	...	...	3	1
Naidu	4	...	4	4	...	...	...	3	1
Chettiar	4	...	4	4	...	...	...	4	...
Kuravan	2	...	2	2	...	...	...	...	2
Mudaliyar	1	...	1	1	...	...	...	1	...
Parayan	1	...	1	1	...	...	...	1	...
Chakkiliyan	1	...	1	1	...	...	...	1	...
Puthirai Vannan	1	...	1	1	...	...	...	...	1
Christian Pallar	31	...	31	31	...	...	...	1	30
,, Nadar	1	...	1	1	...	...	...	1	...
Atheist	1	...	1	1	...	...	...	1	...
Total	309	6	303	309	...	...	...	144	165

TABLE No. VII

Prohibited foods and drinks

Community	No. of households reporting as prohibited				No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Pork	Beef	Non-vegetarian food	Liquor		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Pallar	69	70	...	70	...	...
Thevar	66	66	1	67	...	...
Ambalakkaran	34	35	...	35	...	...
Vellala	24	24	...	24	...	...
Asari	22	22	...	22	...	...
Konar	16	16	...	16	...	...
Nadar	7	6	...	7	...	...
Pandaram	7	7	...	7	...	...
Vannan	5	5	...	5	...	...
Brahmin	...	...	5	5	...	...
Ambattan	4	4	...	4	...	...
Naidu	4	4	...	4	...	...
Chettiar	4	4	...	4	...	...
Kuravan	...	...	...	2	2	...
Mudaliyar	1	1	...	1	...	...
Parayan	1	1	...	1	...	...
Chakkiliyan	1	1	...	1	...	...
Puthirai Vannan	1	1	...	1	...	...
Christian Pallar	3	31	...	31	...	...
„ Nadar	1	1	...	1	...	...
Atheist	1	1	...	1	...	...
Total	271	300	6	309	2	...

TABLE No. VIII

Medical care

Community	No. of maternity cases confined: In hospital	By bringing doctor home	By qualified midwife at home	By unqualified Thai at home	Without assistance at home	Medical consultation: Allopathic	In public hospitals or in dispensaries	In Private hospitals or in dispensaries	By calling in Physicians: Allopathic	Homeopathic	Vaccination: At least once	Within the past six months
Pallar	7	1	...	8	114	70	22	1	...	46	148	117
Thevar	26	...	...	51	38	65	8	5	14	39	148	100
Ambalakkaran	1	...	...	35	25	35	16	...	3	16	66	59
Vellala	13	...	...	13	31	24	7	2	2	13	57	35
Asari	10	1	...	3	24	20	14	1	...	8	41	32
Konar	4	...	...	16	...	16	5	...	1	10	22	26
Nadar	1	...	...	3	6	7	4	...	...	3	14	14
Pandaram	...	...	...	10	11	7	3	...	1	3	14	16
Vannan	...	...	...	5	...	3	...	...	...	4	6	3
Brahmin	3	...	...	1	9	5	...	...	...	5	16	14
Ambattan	1	...	...	2	1	4	1	...	...	3	5	3
Naidu	3	...	...	...	5	4	1	...	...	3	9	7
Chettiar	2	...	...	3	7	4	...	...	...	4	12	11
Kuravan	...	...	...	...	2	2	1	...	...	1	4	2
Mudaliyar	...	...	...	...	5	1	1	...	...	...	2	5
Parayan	...	...	...	...	2	1	1	...	...	...	1	3
Chakkiliyan	...	...	...	...	1	1	1	...	...	...	2	...
Puthirai Vannan	...	...	...	...	1	1	...	...	1	...	3	1
Christian Pallar	3	...	...	13	35	31	16	...	4	11	68	32
Nadar	...	...	...	1	1	1	1	...	...	...	3	1
Atheist	...	...	...	...	...	1	...	...	...	1	2	...
Total	74	2	...	164	318	303	102	9	26	170	643	481

CHAPTER III

POPULATION

Population trend

35. Vilangulam is a small village with an area of 3·10 sq. miles. The population according to 1961 Census is 1,260. At the time of survey it was 1,247 comprising 635 males and 612 females. The population of 1951 was 1,198 consisting of 623 males and 575 females. The population has thus recorded an increase of 4·1 per cent during the decade 1951–1961. The increase is low compared to the Pattukkottai taluk figure of 11·25 and the Thanjavur district figure of 8·82. The following is the Birth and Death statistics for the village during the decade:

Births and deaths during 1950-60

YEAR	Births			Deaths			Net increase
	M	F	T	M	F	T	
1950	10	9	19	8	6	14	+ 5
1951				Not Available			
1952	18	9	27	7	8	15	+ 12
1953	6	9	15	9	7	16	— 1
1954	14	7	21	10	7	17	+ 4
1955	10	6	16	4	5	9	+ 7
1956	10	11	21	9	7	16	+ 5
1957	3	5	8	6	6	12	— 4
1958	4	8	12	3	2	5	+ 7
1959	4	8	12	1	2	3	+ 9
1960	3	5	8	4	3	7	+ 1
Total	82	77	159	61	53	114	+ 45

Migration

36. The natural increase for the village will thus work out to 3·84 whereas the actual increase is 4·1 per cent. The Vital Statistics maintained by the Village Officers are quite dependable. So the discrepancy is not due to any error. There has been some immigration into the village in the past decade *i.e.*, people from the dry areas of Ramanathapuram district move over to the adjoining districts when monsoon fails. A small proportion of these people has come to Vilangulam village also and that is the reason for the slight difference between the actual increase in population and the natural increase in population.

Density

37. The density of population in this village works out to 400 per sq. mile. This is considerably low when compared to the district rural figure of 866 per sq. mile and the taluk rural figure of 714 per sq. mile. This is due to the location of the village near sea-shore where the soil is inferior to that prevailing in interior villages. There are no channels or other means of river irrigation. The village is not easily accessible either by road or by rail. All these put together do not attract heavy concentration of population. This also explains the lower rate of increase of population in this village.

Sex ratio

38. The sex ratio appears to be balanced at present. It works out to 1,006 as per 1961 Census. In 1951, the sex ratio was 926. As per 1961 Census, the sex ratios for Pattukkottai Taluk and Thanjavur district are 999 and 1,016 respectively. Thus the sex ratio of this village is found to conform more or less to the pattern of the taluk and the district. Taking the various communities we find that among Thevars, there are 133 females as against 142 males, among Ambalakkarans there are 65 females against 69 males, and among Hindu Pallans 134 females against 152 males. In the case of Asaris, however, there are more females *i.e.*, 47 against 39 males. Among Christians also there are more females than males. But taking the village as a whole, there are 612 as against 635 and hence the balance in sex ratio.

Marital status

39. Taking the village as a whole, we find that 42·1 per cent of the population are 'Never married', 48·7 per cent are 'Married', 8·1 per cent are widowed and 1·12 per cent 'Divorced or Separated'. The percentage of 'Never married' people does not vary very much between the various communities, the range being 37·45 per cent for Thevars as the minimum and 45·6 per cent for Vellalas as the maximum. The variation in the category 'Married' is also not very much, the lowest being 44 per cent for Ambalakkarans and the highest being 50·5 per cent for Thevars. The proportion of people whose partners have died varies from 6·67 per cent to 12·5 per cent. The variation is marked in this category. 'Divorced or Separated' people are not found among Asaris, Konars and other communities. But they are as high as 4·48 per cent among Ambalakkarans. No particular reasons have been given for this in the village.

TABLE No. IX

Age and marital status

Community	Age group	Total Population			Never married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallar	All ages	286	152	134	72	46	69	74	9	11	2	3
	0—4	25	18	7	18	7	...	...	...	...	...	...
	5—9	28	16	12	16	12	...	...	...	...	...	...
	10—14	32	13	19	13	19	...	...	...	...	...	...
	15—19	27	15	12	15	6	...	6	...	...	...	...
	20—24	25	14	11	7	1	7	10	...	...	...	...
	25—29	22	12	10	3	1	9	8	...	...	...	1
	30—34	23	5	18	...	...	5	17	...	1	...	...
	35—44	50	27	23	...	...	25	22	1	...	1	1
	45—59	39	26	13	...	...	20	10	5	2	1	1
	60 & over	15	6	9	...	...	3	1	3	8	...	...
Thevar	All ages	275	142	133	63	40	69	70	9	22	1	1
	0—4	29	16	13	16	13	...	...	...	...	...	...
	5—9	32	16	16	16	16	...	...	...	...	...	...
	10—14	21	13	8	13	8	...	...	...	...	...	...
	15—19	20	10	10	10	3	...	7	...	...	...	...
	20—24	27	15	12	8	...	7	12	...	...	...	...
	25—29	25	10	15	...	...	10	14	...	1	...	...
	30—34	19	14	5	...	...	14	5	...	...	...	...
	35—44	30	12	18	...	...	11	14	1	3	...	1
	45—59	44	21	23	...	...	18	13	2	10	1	...
	60 & over	28	15	13	...	...	9	5	6	8	...	...
Ambalak-karan	All ages	134	69	65	33	27	29	30	4	5	3	3
	0—4	16	9	7	9	7	...	...	...	...	...	...
	5—9	15	9	6	9	6	...	...	...	...	...	...
	10—14	14	6	8	6	8	...	...	...	...	...	...
	15—19	13	7	6	7	5	...	1	...	...	...	...
	20—24	12	4	8	1	1	2	6	...	...	1	1
	25—29	17	8	9	1	...	6	8	1	...	...	1
	30—34	11	6	5	...	...	6	4	...	...	...	1
	35—44	22	13	9	...	...	9	9	2	...	2	...
	45—59	11	5	6	...	...	5	2	...	4	...	...
	60 & over	3	2	1	...	...	1	...	1	1	...	...

Table No. IX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellalar	All ages	103	58	45	29	18	24	24	4	3	1	...
	0—4	14	6	8	6	8	...	...	...	...	...	...
	5—9	10	7	3	7	3	...	...	...	...	...	...
	10—14	10	7	3	7	3	...	...	...	...	...	...
	15—19	11	4	7	4	4	...	3	...	...	...	...
	20—24	9	6	3	5	..	1	3	...	...	...	...
	25—29	12	7	5	...	...	7	5	...	...	...	...
	30—34	2	2	...	...	...	1	...	...	...	1	...
	35—44	12	3	9	...	...	2	8	1	1	...	...
	45—59	18	12	6	...	...	10	4	2	2	...	...
	60 & over	5	4	1	...	...	3	1	1	...	...	...
Asari	All ages	86	39	47	18	18	21	22	...	7	...	...
	0—4	14	5	9	5	9	...	...	...	...	...	...
	5—9	9	5	4	5	4	...	...	...	...	...	...
	10—14	8	5	3	5	3	...	...	...	...	...	...
	15—19	6	1	5	1	1	...	4	...	...	...	...
	20—24	10	4	6	1	1	3	5	...	...	...	...
	25—29	6	4	2	1	...	3	2	...	...	...	...
	30—34	8	3	5	...	...	3	4	...	1	...	...
	35—44	11	7	4	...	...	7	4	...	...	...	...
	45—59	10	3	7	...	...	3	3	...	4	...	...
	60 & over	4	2	2	...	...	2	...	...	2	...	...
Konar	All ages	48	23	25	10	8	12	12	1	5	...	...
	0—4	4	1	3	1	3	...	...	...	...	...	...
	5—9	4	2	2	2	2	...	...	...	...	...	...
	10—14	3	1	2	1	2	...	...	...	...	...	...
	15—19	2	1	1	1	1	...	...	...	...	...	...
	20—24	5	4	1	4	...	...	1	...	...	...	...
	25—29	3	2	1	1	...	1	1	...	...	...	...
	30—34	2	...	2	...	...	...	2	...	...	...	...
	35—44	10	4	6	...	...	4	5	...	1	...	...
	45—59	9	4	5	...	...	4	2	...	3	...	..
	60 & over	6	4	2	...	...	3	1	1	1	...	...

Table No. IX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	All ages	32	18	14	8	2	10	11	...	1	...	...
	0—4	3	2	1	2	1	...	...	...	...	...	...
	5—9	2	2	...	2	...	...	...	...	...	...	...
	10—14	5	4	1	4	1	...	...	...	...	...	...
	15—19	2	...	2	...	...	...	2	...	...	...	...
	20—24	5	2	3	...	...	2	3	...	...	...	...
	25—29	3	...	3	...	...	...	3	...	...	...	...
	30—34	3	3	...	...	...	3	...	...	...	...	...
	35—44	6	4	2	...	...	4	2	...	...	...	...
	45—59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...
Pandaram	All ages	34	17	17	11	10	6	6	...	1	...	...
	0—4	5	...	5	...	5	...	...	...	...	...	...
	5—9	5	4	1	4	1	...	...	...	...	...	...
	10—14	4	2	2	2	2	...	...	...	...	...	...
	15—19	3	2	1	2	1	...	...	...	...	...	...
	20—24	1	1	...	1	...	...	...	...	...	...	...
	25—29	3	2	1	2	1	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...
	35—44	4	2	2	...	...	2	2	...	...	...	...
	45—59	7	3	4	...	...	3	3	...	1	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
Vannan	All ages	21	11	10	3	4	6	6	2	...	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...
	5—9	1	...	1	...	1	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	2	1	1	1	...	...	1	...	...	...	...
	25—29	2	1	1	...	...	1	1	...	...	...	...
	30—34	2	1	1	...	...	1	1	...	...	...	...
	35—44	5	3	2	...	...	2	2	1	...	...	...
	45—59	2	1	1	...	...	...	1	1	...	...	...
	60 & over	2	2	...	...	...	2	...	...	...	...	...

Table No. IX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Brahmin	All ages	30	17	13	11	4	6	6	...	3	...	...
	0—4	3	2	1	2	1	...	...	...	...	...	...
	5—9	5	4	1	4	1	...	...	...	...	...	...
	10—14	3	2	1	2	1	...	...	...	...	...	...
	15—19	2	2	...	2	...	...	...	...	...	...	...
	20—24	2	...	2	...	1	...	1	...	...	...	...
	25—29	3	2	1	1	...	1	1	...	...	...	...
	30—34	2	1	1	...	...	1	1	...	...	...	...
	35—44	4	1	3	...	...	1	1	...	2	...	...
	45—59	5	2	3	...	...	2	2	...	1	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
Ambattan	All ages	10	5	5	3	1	2	2	...	2	...	...
	0—4	2	2	...	2	...	...	...	...	...	...	...
	5—9	1	...	1	...	1	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	1	1	...	...	...	1	...	...	...	...	...
	30—34	1	...	1	...	...	...	...	...	1	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...
	45—59	2	1	1	...	...	1	...	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Naidu	All ages	16	6	10	3	6	3	3	...	1	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...
	5—9	5	...	5	...	5	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	1	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...
	35—44	4	2	2	...	...	2	2	...	...	...	...
	45—59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...

Table No. IX (Contd)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chettiar	All ages	23	11	12	6	6	5	5	...	1	...	...
	0—4	6	1	5	1	5	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...
	15—19	3	3	...	3	...	...	...	...	...	...	...
	20—24	2	1	1	1	...	...	1	...	...	...	...
	25—29	1	1	...	...	...	1	...	...	...	...	...
	30—34	2	...	2	...	...	...	2	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...
	45—59	5	4	1	...	...	4	1	...	...	...	...
	60 & over	1	..	1	...	...	...	...	...	1	...	...
Kuravan	All ages	6	3	3	2	1	1	1	...	1	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	1	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...
	20—24	1	1	...	1	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	...	...	1	1	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...
Mudaliyar	All ages	7	4	3	3	2	1	1	...	...	...	...
	0—4	1	...	1	...	1	...	...	...	...	...	...
	5—9	2	2	...	2	...	...	—	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	..	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. IX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Parayan	All ages	4	2	2	1	1	1	1	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Chakkiliyan	All ages	2	...	2	...	1	...	...	...	1	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	1	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	...	...	1	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	All ages	3	2	1	1	...	1	1	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	1	1	...	1	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	1	1	...	...	...	1	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. IX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Christian Pallar	All ages	121	54	67	22	29	31	31	1	7	...	...
	0—4	10	5	5	5	5	...	...	...	...	...	...
	5—9	17	6	11	6	11	...	...	...	...	...	...
	10—14	15	6	9	6	9	...	...	...	...	...	...
	15—19	10	5	5	5	3	...	2	...	...	...	...
	20—24	12	5	7	...	1	5	6	...	...	...	...
	25—29	13	4	9	...	...	4	9	...	...	...	...
	30—34	10	7	3	...	...	7	3	...	...	...	...
	35—44	14	7	7	...	...	7	6	...	1	...	...
	45—59	15	8	7	...	...	8	5	...	2	...	...
	60 & over	5	1	4	...	...	...	...	1	4	...	...
Christian Nadar	All ages	4	1	3	...	2	1	1	...	...	...	...
	0—4	1	...	1	...	1	...	...	...	...	...	...
	5—9	1	...	1	...	1	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Atheist	All ages	2	1	1	...	...	1	1	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Age and marital status

40. Of the 72 males and 46 females returned as 'Never married' among Hindu Pallars, there is no one above the age of 30. And there are only 10 males and 2 females above the age of 20. Thus we find that most of the people returned as 'Never married' belong to the lower age groups. Only six females below 20 are married. Similarly, widowed, separated or divorced people are found mainly in the age groups above 35. Thus the marital status is found to be in accordance with the natural factors of age only. Among Thevars, 63 males, and 40 females are 'Never married' and they are all found to be in the age groups below 24. There are no married people below 14 and only 7 married females are below 20. Similarly, widowed, divorced or separated people are mainly in the age groups above 35. This trend in Pallars and Thevars is found to repeat itself in the case of other commuities as well. Child marriage is not prevalent in this village and especially men are found to marry beyond the age of 20. Divorce and separation though theoretically permitted are not found to be resorted to by most of the communities. It is also found that in almost all the castes unmarried males exceed unmarried girls. Most of the parents are very much interested in marrying off their daughters. Even now marriage is quite expensive and a major share of the expenses falls on the bride's father. Yet we find that in most cases, married females exceed married males. The marital status community-wise has been given on pages 23 to 29.

Literacy and education

41. Taking the village as a whole, of the 635 males, 43 per cent are literates and of the 612 females 8·7 per cent are literates. Among Pallars 30·3 per cent of males and 6 per cent of females are literates. Among Thevars, 52 per cent of males and 10·5 per cent of females, among Ambalakkarans 6·39 per cent of males and 6 per cent of females, and among Vellalas 62 per cent of males and 6·7 per cent of females are literates. Thus we find that literates exist in the village and literacy rate is uniformly good among males, maximum being among Vellalas and minimum being amongst Asaris. Females belonging to Thevar and Brahmin communities are found to be very progressive from the literacy point of view.

TABLE No. X

Literacy and education

Community	Age group	Total Population			Illiterate		Literate without educational standard		Primary or Junior basic		Matric or Higher Secondary		Inter-mediate or P.U.C.		Graduates	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Pallar	All ages	286	152	134	106	126	37	8	8	...	1	...	...	...	...	...
	0—4	25	18	7	17	7	1	...	...	...	...	...	...	...	...	...
	5—9	28	16	12	7	12	9	...	...	...	...	...	...	...	...	...
	10—14	32	13	19	5	11	8	8	...	...	...	...	...	...	...	...
	15—19	27	15	12	9	12	1	...	5	...	...	...	...	...	...	...
	20—24	25	14	11	9	11	2	...	3	...	...	...	...	...	...	...
	25—29	22	12	10	6	10	5	...	...	...	1	...	...	...	...	...
	30—34	23	5	18	3	18	2	...	...	...	...	...	...	...	...	...
	35—44	50	27	23	21	23	6	...	...	...	...	...	...	...	...	...
	45—59	39	26	13	23	13	3	...	...	...	...	...	...	...	...	...
	60 & over	15	6	9	6	9	...	...	...	...	...	...	...	...	...	...

Table No. X (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(15)	(17)
Thevar	All ages	275	142	133	68	118	58	14	14	1	...	...	2	...	...	...
	0—4	29	16	13	15	13	1	...	...	...	...	...	...	...	...	...
	5—9	32	16	16	7	6	9	10	...	...	...	...	...	...	...	...
	10—14	21	13	8	4	5	7	3	2	...	...	...	...	...	...	...
	15—19	20	10	10	5	10	2	...	3	...	...	...	...	...	...	...
	20—24	27	15	12	7	12	6	...	...	...	...	...	2	...	...	...
	25—29	25	10	15	4	14	5	...	1	1	...	...	...	...	...	...
	30—34	19	14	5	5	4	5	1	4	...	...	...	...	...	...	...
	35—44	30	12	18	3	18	8	...	1	...	...	...	...	...	...	...
	45—59	44	21	23	11	23	8	...	2	...	...	...	...	...	...	...
	60 & over	28	15	13	7	13	7	...	1	...	...	...	...	...	...	...
Ambalakkaran	All ages	134	69	65	42	61	25	4	2	...	...	...	...	...	...	...
	0—4	16	9	7	9	7	...	...	...	...	...	...	...	...	...	...
	5—9	15	9	6	3	3	6	3	...	...	...	...	...	...	...	...
	10—14	14	6	8	2	8	4	...	...	...	...	...	...	...	...	...
	15—19	13	7	6	6	6	1	...	...	...	...	...	...	...	...	...
	20—24	12	4	8	2	7	1	1	1	...	...	...	...	...	...	...
	25—29	17	8	9	6	9	2	...	...	...	...	...	...	...	...	...
	30—34	11	6	5	1	5	4	...	1	...	...	...	...	...	...	...
	35—44	22	13	9	8	9	5	...	...	...	...	...	...	...	...	...
	45—59	11	5	6	4	6	1	...	...	...	...	...	...	...	...	...
	60 & over	3	2	1	1	1	1	...	...	...	...	...	...	...	...	...
Vellala	All ages	103	58	45	22	42	29	3	7	...	...	...	...	...	...	...
	0—4	14	6	8	6	8	...	...	...	...	...	...	...	...	...	...
	5—9	10	7	3	1	3	6	...	...	...	...	...	...	...	...	...
	10—14	10	7	3	1	1	4	2	2	...	...	...	...	...	...	...
	15—19	11	4	7	...	6	3	1	1	...	...	...	...	...	...	...
	20—24	9	6	3	3	3	2	...	1	...	...	...	...	...	...	...
	25—29	12	7	5	3	5	3	...	1	...	...	...	...	...	...	...
	30—34	2	2	...	1	...	...	...	1	...	...	...	...	...	...	...
	35—44	12	3	9	2	9	1	...	...	...	...	...	...	...	...	...
	45—59	18	12	6	3	6	9	...	...	...	...	...	...	...	...	...
	60 & over	5	4	1	2	1	1	...	1	...	...	...	...	...	...	...

Table No. X (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Asari	All ages	86	39	47	28	44	8	3	3	...	...	...	...	...	...	...
	0—4	14	5	9	5	9	...	...	...	...	...	...	...	...	...	...
	5—9	9	5	4	3	3	2	1	...	...	...	...	...	...	...	...
	10—14	8	5	3	2	1	1	2	2	...	...	...	...	...	...	...
	15—19	6	1	5	...	5	...	...	1	...	...	...	...	...	...	...
	20—24	10	4	6	2	6	2	...	...	...	...	...	...	...	...	...
	25—29	6	4	2	3	2	1	...	...	...	...	...	...	...	...	...
	30—34	8	3	5	2	5	1	...	...	...	...	...	...	...	...	...
	35—44	11	7	4	7	4	...	...	...	...	...	...	...	...	...	...
	45—59	10	3	7	2	7	1	...	...	...	...	...	...	...	...	...
	60 & over	4	2	2	2	2	...	...	...	...	...	...	...	...	...	...
Konar	All ages	48	23	25	15	23	3	2	5	...	...	...	...	...	...	...
	0—4	4	1	3	1	3	...	...	...	...	...	...	...	...	...	...
	5—9	4	2	2	1	1	1	1	...	...	...	...	...	...	...	...
	10—14	3	1	2	...	1	...	1	1	...	...	...	...	...	...	...
	15—19	2	1	1	...	1	...	...	1	...	...	...	...	...	...	...
	20—24	5	4	1	1	1	1	...	2	...	...	...	...	...	...	...
	25—29	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	30—34	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	35—44	10	4	6	3	6	1	...	...	...	...	...	...	...	...	...
	45—59	9	4	5	4	5	...	...	...	...	...	...	...	...	...	...
	60 & over	6	4	2	3	2	...	...	1	...	...	...	...	...	...	...
Nadar	All ages	32	18	14	10	14	5	...	3	...	...	...	...	...	...	...
	0—4	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	5—9	2	2	...	1	...	1	...	...	...	...	...	...	...	...	...
	10—14	5	4	1	1	1	1	...	2	...	...	...	...	...	...	...
	15—19	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	20—24	5	2	3	1	3	...	...	1	...	...	...	...	...	...	...
	25—29	3	...	3	...	3	...	...	...	...	...	...	...	...	...	...
	30—34	3	3	...	3	...	...	...	...	...	...	...	...	...	...	...
	35—44	6	4	2	1	2	3	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...

Table No. X (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Pandaram	All ages	34	17	17	6	14	9	3	2	...	...	...	...	...	...	...
	0—4	5	...	5	...	5	...	...	...	...	...	...	...	...	...	...
	5—9	5	4	1	...	1	4	...	...	...	...	...	...	...	...	...
	10—14	4	2	2	...	1	1	1	1	...	...	...	...	...	...	...
	15—19	3	2	1	1	...	1	1	...	...	...	...	...	...	...	...
	20—24	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	25—29	3	2	1	1	1	...	...	1	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...	...	...	...	...
	35—44	4	2	2	1	2	1	...	...	...	...	...	...	...	...	...
	45—59	7	3	4	3	4	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
Vannan	All ages	21	11	10	6	10	5	...	...	...	...	...	...	...	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	5—9	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	20—24	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	25—29	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	30—34	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	35—44	5	3	2	2	2	1	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	2	2	...	1	...	1	...	...	...	...	...	...	...	...	...
Brahmin	All ages	30	17	13	2	6	7	4	6	3	2	...	...	...	...	...
	0—4	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	5—9	5	4	1	...	1	4	...	...	...	...	...	...	...	...	...
	10—14	3	2	1	...	...	1	1	1	...	...	...	...	...	...	...
	15—19	2	2	...	...	...	...	...	2	...	...	...	...	...	...	...
	20—24	2	...	2	...	1	...	...	...	1	...	...	...	...	...	...
	25—29	3	2	1	...	1	...	...	1	...	1	...	...	...	...	...
	30—34	2	1	1	...	...	...	1	1	...	...	...	...	...	...	...
	35—44	4	1	3	...	1	1	1	...	1	...	...	...	...	...	...
	45—59	5	2	3	...	1	...	1	1	1	1	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...

Table No. X (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Ambattan.	All ages.	10	5	5	3	5	2	...	...	...	...	...	...	...	...	...
	0—4	2	2	...	2	...	...	...	...	...	...	...	...	...	...	...
	5—9	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naidu	All ages	16	6	10	4	8	1	2	1	...	...	...	...	...	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	5—9	5	...	5	...	3	...	2	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	35—44	4	2	2	1	2	1	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
Chettiar	All ages	23	11	12	5	12	2	...	3	...	1	...	...	...	...	...
	0—4	6	1	5	1	5	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	...	1	...	...	1	...	...	...	...	...	...	...
	15—19	3	3	...	1	...	...	...	1	...	1	...	...	...	...	...
	20—24	2	1	1	...	1	...	...	1	...	...	...	...	...	...	...
	25—29	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	30—34	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	45—59	5	4	1	2	1	2	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...

Table No. X (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Kuravan	All ages	6	3	3	3	3	...	...	...	...	...	...	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
Mudaliyar	All ages	7	4	3	3	3	1	...	...	...	...	...	...	...	...	...
	0—4	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	5—9	2	2	...	1	...	1	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	All ages	4	2	2	2	2	...	...	...	...	...	...	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. X (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Chakkiliyan	All ages	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	All ages	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...		...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Pallar	All ages	121	54	67	34	62	18	5	2	...	...	...	...	...	...	...
	0—4	10	5	5	5	5	...	...	...	...	...	...	...	...	...	...
	5—9	17	6	11	3	8	3	3	...	...	...	...	...	...	...	...
	10—14	15	6	9	4	7	1	2	1	...	...	...	...	...	...	...
	15—19	10	5	5	1	5	3	...	1	...	...	...	...	...	...	...
	20—24	12	5	7	2	7	3	...	...	...	...	...	...	...	...	...
	25—29	13	4	9	3	9	1	...	...	...	...	...	...	...	...	...
	30—34	10	7	3	6	3	1	...	...	...	...	...	...	...	...	...
	35—44	14	7	7	4	7	3	...	...	...	...	...	...	...	...	...
	45—59	15	8	7	5	7	3	...	...	...	...	...	...	...	...	...
	60 & over	5	1	4	1	4	...	...	...	...	...	...	...	...	...	...

Table No. X (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Christian Nadar	All ages	4	1	3	1	3	...	...	...	...	...	...	...	...	...	...
	0—4	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	5—9	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..
Atheist	All ages	2	1	1	...	...	1	1	...	...	...	...	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

42. Nearly 26·1 per cent of the village population are literates as per our survey. In 1951 Census, it was 22·3 per cent. Thus there is a small increase of 4 per cent during the decade. This is due to the fact that an Elementary School was started in 1954. The school at Ammanichatram has been there since 1938 which is about 2 miles away from the village and this distance should have prevented children from going there. It is also due to the propaganda for elementary education made by Community Development Programme. One important conclusion from this is that proximity to the school has a positive effect on the increase in

literacy and education. There is only one graduate in this village and this is probably the highest qualification attained by any one in this village. Two Thevars (males) have studied upto Intermediate. Among Pallars there is only one who has passed Matriculation. Among Thevars, Ambalakkarans, Vellalas, Asaris and Konars, there are no Matriculates. There are two Matriculates among Brahmins and one among Chettiars. Thus the literate population of the village have only the ability to read and write without any particular educational standard. A fair proportion has studied in private or Basic school. Thus from the point of education, the village presents a sorry state of affairs. Even to-day the emphasis is on agriculture and parents still feel that it is profitable to send the children to fields for work. But our enquiries show that people have realised the importance of education and hereafter children may be sent to Perumagalur or Peravurani for higher education. The school in the Vilangulam village is located in a new building but the one at Ammanichatram is still located in Chatram building. It lacks furniture and other essential equipment. The school at Vilangulam has been upgraded into Higher Elementary School from the academic year 1952–1953. The school at present is under the control of the Panchayat Union at Sethubavachatram.

Type of family.

43. A study of the type of family is to analyse the fact whether the old joint family system is still popular in the villages. A simple family is one with one married couple and their unmarried children. The joint family is one having more than one married couple with or without their unmarried children. Intermediate family is one with one married couple and their unmarried children and other unmarried relatives. Of the total 309 households, 174 are simple, 55 intermediate, 34 joint and 45 other types. Families not coming under the above three categories are included in 'others'. (Table No. XI.)

Taking the figures communitywise, we find that out of 70 Hindu Pallars households, 42 are simple, 12 intermediary, 8 joint and 8 others. Among 67 Thevar households 26 are simple, 18 intermediary, 12 joint and 11 others. Among Ambalakkarans out of 35 households, 19 are simple, 6 intermediary, 2 joint and 8 others. As for Asaris are concerned, 14 households are simple, 5 intermediary, one joint and two others. Thus we find that majority of the families are of the simple type in practically all the castes. The proportion of joint families is very low (11 per cent). The trend is definitely towards the disintegration of families and the abolition of joint family system. This is mainly an agricultural village and the density of population is not very heavy. This together with the absence of any industry or other profession which normally binds various members of the family together, all contribute to the disintegration of the joint family system. The breaking point, usually, is the marriage of a hitherto unmarried member. It gives them more freedom to do things whatever they want after they settle separately.

Size of the family

44. 'Single member family' is 17 in number with a population of 17. There are 126 households having two or three members and their total population is 323. Families having four to six members are 130 and their total population is 625. There are 32 families having seven to nine members and their total population is 241. There are four households with more than 10 members and their total population is 41. (Table No. XII.)

Thus we find that 256 households *i.e.*, 82 per cent of the households have two to six members. The average size of the household in the village is four. The average size of the household among the predominant communities of the village is as follows.

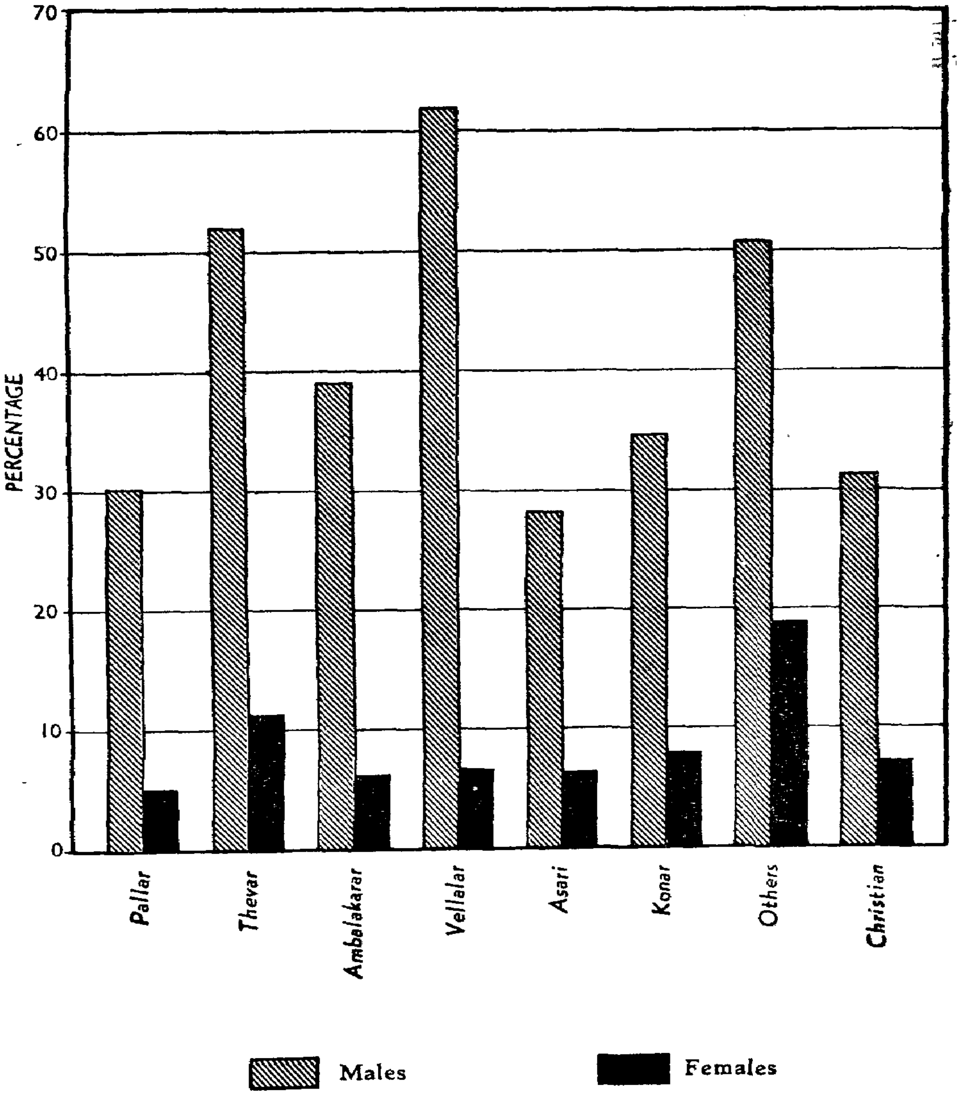
Hindu Pallars	4·0
Thevars	4·1
Ambalakkaran	3·8
Vellala	4·3
Konars	3·7
Christian Pallar	3·9

Thus Thevars, Vellalas and Hindu Pallars have slightly larger sized families.

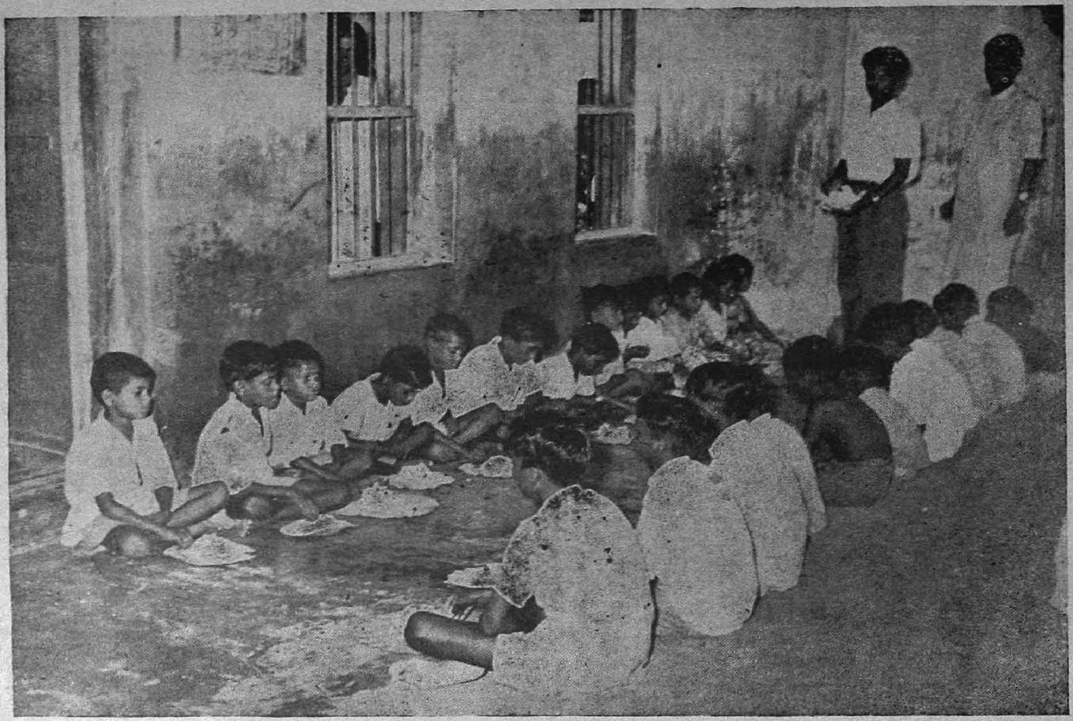
Settlement History

45. Settlement history is to find out the number of generations for which each household has been staying in the village. Among Hindu Pallars, 49 households have been staying there even before 5 generations. 14 households are 4 to 5 generations old. Six households between 2 to 3 generations and one household has come in the present generation. One husband and wife have migrated to this village from Ramanathapuram district. As far as Thevars are concerned, 29 households are 5 generations old, 22 households between 4 and 5 generations, 9 households between 2 and 3 generations and 7 households in the present generation. Five of them migrated from

LITERACY



PERCENTAGE
70
60
50
40
30
20
10
0
Pallar
Thevar
Ambalakarar
Vellalar
Asari
Konar
Others
Christian
Males
Females



The school children at their mid-day meal.

TABLE No XI

Types of families

Community	Total No. of households	Types of families: Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Pallar	70	42	12	8	8
Thevar	67	26	18	12	11
Ambalakkaran	35	19	6	2	8
Vellala	24	14	3	3	4
Asari	22	14	5	1	2
Konar	16	11	1	...	4
Nadar	7	5	...	2	...
Pandaram	7	6	...	...	1
Vannan	5	3	1	1	...
Brahmin	5	3	1	1	...
Ambattan	4	2	...	...	2
Naidu	4	3	...	...	1
Chettiar	4	1	2	1	...
Kuravan	2	...	1	...	1
Mudaliyar	1	1	...	...	...
Parayan	1	1	...	...	...
Chakkiliyan	1	...	...	...	1
Puthirai Vannan	1	1	...	...	...
Christian Pallar	31	20	5	3	3
„ Nadar	1	1	...	...	...
Atheist	1	1	...	...	...
Total	**309**	**174**	**55**	**34**	**46**

TABLE No. XII

Size of household

Community	Total No. of households	Single member			2-3 members			4-6 members			7-9 members			10 members & over		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Pallar	70	4	2	2	26	35	32	34	82	81	5	26	16	1	7	3
Thevar	67	5	2	3	26	37	29	28	68	71	6	25	19	2	10	11
Ambalakkaran	35	2	1	1	16	22	19	14	34	34	3	12	11	...	...	...
Vellala	24	1	..	1	10	16	11	8	21	16	4	15	13	1	6	4
Asari	22	1	...	1	11	14	15	7	15	17	3	10	14	...	...	...
Konar	16	...	...	...	12	14	14	3	6	7	1	3	4	...	...	...
Nadar	7	...	...	...	2	3	3	4	11	7	1	4	4	...	...	...
Pandaram	7	1	...	1	1	1	1	2	5	5	3	11	10	...	...	...
Vannan	5	...	...	...	1	2	1	4	9	9	...	...	...	...	...	...
Brahmin	5	...	...	...	...	...	...	4	12	11	1	5	2	...	...	...
Ambattan	4	1	...	1	2	2	3	1	3	1	...	...	...	...	...	...
Naidu	4	...	...	...	2	2	3	2	4	7	...	...	...	...	...	...
Chettiar	4	...	...	...	...	...	...	3	9	7	1	2	5	...	...	...
Kuravan	2	1	1	...	...	...	...	1	2	3	...	...	...	...	...	...
Mudaliyar	1	...	...	...	...	...	...	...	...	...	1	4	3	...	...	...
Parayan	1	...	...	...	...	...	...	1	2	2	...	...	...	...	...	...
Chakkiliyan	1	...	...	...	1	...	2	...	...	...	...	...	...	...	...	...
Puthirai Vannan	1	...	...	...	1	2	1	...	...	...	...	...	...	...	...	...
Christian Pallar	31	1	...	1	14	18	19	13	26	34	3	10	13	...	...	...
„ Nadar	1	...	...	...	...	...	...	1	1	3	...	...	...	...	...	...
Atheist	1	...	...	...	1	1	1	...	...	..	...	...	...	...	...	...
Total	309	17	6	11	126	169	154	130	310	315	32	127	114	4	23	18

Ramanathapuram district, one from Tiruchirapalli and the other from Tirunelveli district. 14 households of Ambalakkarans have been there for 5 generations, 15 for 4 to 5 generations and 6 for 2 to 3 generations. There have been no recent arrivals. Six Christian Pallar households have arrived in the village in the present generation of which one is from Ramanathapuram district and the others are from the neighbouring villages of Thanjavur district. Eight Vellalas have arrived in the present generation, one from Trichy, one from Tanjore and six from Ceylon. Of the five immigrants among Asaris, in the present generation, one is from Ramanathapuram district and the others belong to Thanjavur district. Among other communities also, migration has been mainly from Ramanathapuram, Tiruchirapalli and Tanjore districts. As stated elsewhere, these migrations have been from the dry taluks of Ramanathapuram and Tiruchirapalli districts and even from Thanjavur district. East Ramanathapuram areas are very much depended upon monsoon. If monsoon fails, the working population of that area has to move out and seek livelihood in wet areas. They usually come with bag and baggage and also by driving their sheep. Sheep-penning is also a source of income for them. Many of them try to return back to their native districts when conditions there improve. But some of them settle down in other districts also. Thus we find that 47 households having a total membership of 205 have settled down in this village during the present generation.

TABLE No. XIII

Settlement History

Community	Total No. of households	Before 5 generations			Between 4–5 generations			Between 2–3 generations			One generation			Present generation			Places from which migrated
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Pallar	70	49	106	91	14	34	31	6	11	11	...	...	...	1	1	1	Ramanathapuram district
Thevar	67	29	50	49	22	58	56	9	20	15	...	...	...	7	14	13	1. Kalambam, Alankudi taluk, Trichy district. 2. Pappankulam, Ramanathapuram district. 3. Kakkoor, Ramanathapuram district. 4. Pandukudi, Thiruvadanai, Ramanathapuram district. 5. Tirunelveli district. 6. Semavagal, Thiruvadanai, Ramanathapuram district. 7. Chitradagam, Muthukulathur, Ramanathapuram
Ambalakkarans	35	14	28	24	15	28	29	6	13	12	...	...	...	...	...	...	... ...
Vellalas	24	15	32	23	...	...	...	1	2	2	...	...	...	8	24	20	1. Ceylon (Colombo) 6 households. 2. Palaivanan, Trichy district. 3. Rajamadam, Pattukkottai, Tanjore district.

Table No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Asari	22	9	15	20	6	8	12	2	6	4	...	...	...	5	10	11	1. Parurani, Pattukkottai Taluk, Tanjore district. 2. Pannarkulam 3. Rettavurani, Ramanathapuram district. 4. Perumagalur, Pattukkottai taluk. 5. Perumalloor, Pattukkottai taluk.
Konar	16	4	5	6	8	11	12	...	...	...	...	...	...	4	7	7	1. Avadiarkoil, Pattukkottai Taluk. 2. Pattukkottai 3. Anumanthankudi, Ramanathapuram. 4. Semavagal, Ramanathapuram.
Nadar	7	2	5	6	...	...	...	...	...	...	...	...	...	5	13	8	1. Parungudi (2 households) 2. Kambarkovil, Aranthangi taluk. 3. Thiruvathiyur, Thiruvadanai, Ramanathapuram.
Pandaram	7	3	8	7	2	5	6	...	...	...	...	...	...	2	4	4	1. Thiruthuraipoondi (2) Manjakudi, Aranthangi taluk.
Vannan	5	5	11	10	...	...	...	...	...	...	...	...	...	...	...	...	... ...
Brahmin	5	1	3	3	...	...	...	...	...	...	...	...	...	4	14	10	1. Balakrishnapuram, Aranthangi taluk, Tanjore district. 2. Sivagangai, Ramanathapuram. 3. Krishnapuram, Pattukkottai 4. Umathanadu „ „
Ambattan	4	2	3	2	2	2	3	...	...	...	...	...	...	...	...	...	
Naidu	4	3	4	7	...	...	...	...	...	...	...	...	...	1	2	3	Orathur, Trichy district.
Chettiar	4	3	9	7	1	2	5	...	...	...	...	...	...	...	...	...	
Kuravan	2	2	3	3	...	...	...	...	...	...	...	...	...	...	...	...	
Mudaliyar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	4	3	Karungaval, Thiruvadanai taluk, Ramanathapuram.
Parayan	1	...	...	...	...	...	...	...	...	...	...	...	...	1	2	2	Ramanathapuram district.
Chakkiliyan	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	Ehiyadi, Devakottai taluk, Ramanathapuram
Puthirai Vannan	1	...	...	...	1	2	1	...	...	...	...	...	...	...	...	...	
Christian Pallar	31	10	17	24	13	22	26	2	5	5	...	...	...	6	10	12	1. Mahilankottai, Pattukkottai taluk, Tanjore district. 2. „ „ 3. „ „ 4. Manamelkudi, Tanjore dist., 5. Ramanathapuram district 6. Mahilamcottam, Pattukkottai Taluk, Tanjore district.
„ Nadar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	3	Kalankarai cottam, Ramanathapuram district.
Atheist	1	...	...	...	1	1	1	...	...	...	...	...	...	...	...	...	
Total	309	151	299	282	85	173	182	26	57	49	...	...	...	47	106	99	

CHAPTER IV

VILLAGE ECONOMY

Occupational structure of households

46. There are 309 households of which 222 (72 per cent) depend partially or fully on cultivation, and 57 households (19 per cent) are agricultural labourers. Eight households or 2.5 per cent are dependent on business. Household industries are found only in 6 households (2 per cent); only 15 households (less than 5 per cent) carry on other occupations. Thus, this village is found to be a predominantly agrarian one. Clubbing cultivators and agricultural labourers, 91 per cent are dependent on agriculture. Taking this community-wise, we find that a majority of Thevar households (51 out of 67) are cultivators only. Five households are agricultural labourers while 5 households combine both. Eleven households out of 24 of Vellalas depend on cultivation only, while 6 households combine cultivation and agricultural labour; and two households have taken to agricultural labour only. These two communities are the main cultivators of this village. Taking the case of Hindu Pallars and Christian Pallars, we find that the majority of them combine cultivation and agricultural labour, the figures being 56 out of 70 for Hindu Pallars and 19 out of 31 for Christian Pallars. Fourteen out of 22 Asari households combine cultivation with industry. Five households depend on industry only. Thus the Hindu Pallars constitute major source of cultivators and agricultural labourers. It is seen that more people combine cultivation with other activities. This is because a major portion of arable lands in the village are concentrated in the hands of a few Thevar Mirasdars and what is available to others is not sufficient for their livelihood. Lands are not also very fertile. This sheer necessity has driven most of the people to combine cultivation with other occupations. The occupational classification of households in the village is given in Table No. XIV.

47. Of the non-agricultural households which are only very small proportion of the population, 8 per cent is dependent on business, 6 per cent on household industry and 15 per cent on other occupations. The scope for household industry is also very limited in this village, as no raw-materials are available and no traditional industry exists. Taking the working population, we find that 48.6 per cent of the workers among Pallans depend on cultivation. 51.4 per cent depend on other occupations (not in industry or in business). 78.12 per cent of the working population of the community depend on cultivation. The rest depend on occupation, either industry or business. Table No. XV. shows the classification of workers by industry, business and cultivation.

Among Ambalakkarans, 28.95 per cent of workers depend on cultivation, 2.63 per cent on business and the rest on 'other occupations'. Among Vellalas, 69.57 per cent depend on cultivation, 2.17 per cent on business, 28.26 per cent on 'other occupations'. But Asaris, Konars and other communities present a different picture. Only 35.29 per cent of workers among Asaris depend on cultivation whereas 52.94 per cent on industry and 11.77 per cent on 'others'. Only 3.23 per cent of Konars depend on cultivation and the rest on others. Among all other communities put together, 17.09 per cent depend on cultivation, 3.16 per cent on business, 6·33 per cent on industry and 73.42 per cent on 'others'. Taking the working population of the village as a whole, 43.1 per cent depend on cultivation, 1.23 per cent on business, 4.29 per cent on industry and 51.38 per cent on 'Others'.

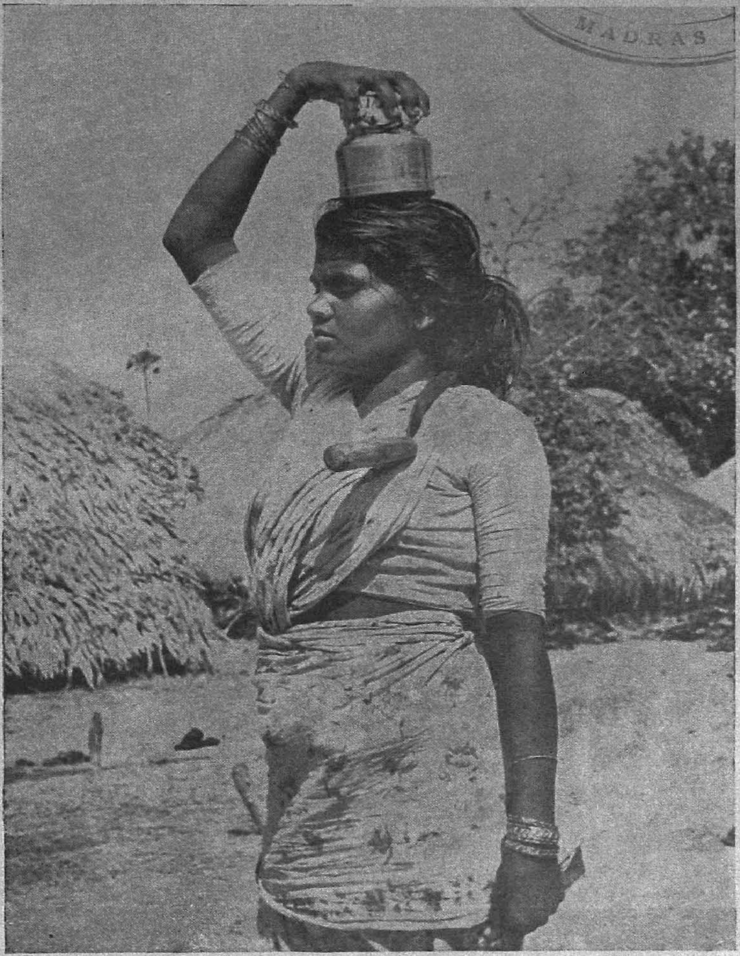
48. Again taking the details of occupations, we find that 274 workers (42.03 per cent) depend on cultivation, 7 (1.08 per cent) on lease cultivation, 289 (44.33 per cent) on agricultural labour, 10 (1.53 per cent) on general labour, 9 (1.38 per cent) on blacksmithy and 17 (2.61 per cent) on washing clothes. All other occupations engage less than 1 per cent of working population and so absolute numbers are taken into consideration. Four persons run retail business, three are postmen, one is a timber sawyer, and three are pipers. Three run tea-shops, two are teachers, three are masons, one sells rice-cake and one is a watchman. Three depend on temples. Three are goldsmiths, six each on carpentry and tapping and four on basket making. One is a nurse and two are barbers. This again shows the predominance of workers in agriculture and connected occupations.

A detailed account of occupations, and the number of workers engaged in each is given in Table No. XVI

TABLE No. XIV

Occupational classification of households

Community	Total No. of households	Number of households engaged in												
		Cultivation only	Cultivation and Agricultural labourer	Cultivation and Business	Cultivation and Industry	Cultivation, Agricultural labourer & Business	Cultivation & others	Cultivation, Agricultural labourer & others	Business only	Business & others	Industry only	Agricultural labourer only	Agricultural labourer & others	Other occupations
Pallar	70	9	19	...	...	...	1	...	...	...	...	4	...	...
Thevar	67	51	5	1	...	1	1	...	...	1	...	5	1	...
Ambalakkaran	35	2	13	...	...	1	1	1	1	...	...	14	...	2
Vellala	24	11	6	...	...	...	1	1	...	...	...	2	1	2
Asari	22	...	2	...	14	...	...	...	...	...	5	...	...	1
Konar	16	1	5	...	...	...	...	...	...	...	...	9	1	...
Nadar	7	...	1	...	...	...	...	...	...	...	...	1	3	2
Pandaram	7	...	1	...	...	...	1	...	3	...	...	...	1	1
Vannan	5	...	...	...	...	...	4	...	...	...	...	...	...	1
Brahmin	5	...	...	...	...	...	1	...	...	1	...	...	...	3
Ambattan	4	...	1	...	...	...	2	...	...	...	...	...	...	1
Naidu	4	...	1	...	...	...	1	...	2	...	...	...	...	...
Chettiar	4	4	...	...	...	...	...	...	...	...	...	...	...	...
Kuravan	2	...	...	...	...	...	...	...	...	...	1	...	...	1
Mudaliyar	1	...	...	...	...	...	...	...	...	...	...	1	...	...
Parayan	1	...	...	...	...	...	...	...	...	...	...	1	...	...
Chakkiliyan	1	...	...	...	...	...	...	...	...	...	...	1	...	...
Puthirai Vannan	1	...	...	...	...	...	...	...	...	...	...	...	...	1
Christian Pallar	31	1	56	...	...	...	...	...	...	...	...	11	...	...
Nadar	1	...	...	...	...	...	...	...	...	...	...	1	...	...
Atheist	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Total	309	80	110	1	14	2	13	2	6	2	6	50	7	15



An agricultural labourer on her way to the field.

The village carpenter.

The local blacksmith at work.

TABLE No. XV

Workers classified by industry, business and cultivation

Community	Age-groups	Total workers			Workers engaged in							
					Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallar	All ages	179	103	76	...	...	...	...	54	33	49	43
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	6	3	3	...	...	...	...	...	2	3	1
	15—19	23	14	9	...	...	...	...	7	4	7	5
	20—24	22	13	9	...	...	...	...	8	2	5	7
	25—29	21	12	9	...	...	...	...	5	5	7	4
	30—34	21	5	16	...	...	...	...	4	7	1	9
	35—44	48	27	21	...	...	...	...	13	10	14	11
	45—59	33	26	7	...	...	...	...	15	3	11	4
	60 & over	5	3	2	...	...	...	...	2	...	1	2
Thevar	All ages	128	89	39	...	...	...	...	72	28	17	11
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	1	...	...	...
	15—19	14	9	5	...	...	...	...	4	2	5	3
	20—24	20	13	7	...	...	...	...	9	4	4	3
	25—29	16	10	6	...	...	...	...	9	5	1	1
	30—34	15	14	1	...	...	...	...	11	1	3	...
	35—44	20	12	8	...	...	...	...	12	5	...	3
	45—59	32	21	11	...	...	...	...	18	10	3	1
	60 & over	10	9	1	...	...	...	...	8	1	1	...
Ambalakkaran	All ages	76	43	33	...	...	2	...	12	10	29	23
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	3	...	3	...	...	...	...	...	...	...	3
	15—19	8	6	2	...	...	...	...	...	1	6	1
	20—24	9	4	5	...	...	1	...	2	1	1	4
	25—29	14	8	6	...	...	...	...	3	2	5	4
	30—34	11	6	5	...	...	1	...	1	1	4	4
	35—44	21	13	8	...	...	...	...	3	4	10	4
	45—59	8	5	3	...	...	...	...	3	...	2	3
	60 & over	2	1	1	...	...	...	...	...	1	1	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellala	All ages	46	33	13	...	...	1	...	23	9	9	4
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	1	...	...	...
	15—19	3	1	2	...	...	...	...	1	2	...	...
	20—24	6	5	1	...	...	...	...	4	...	1	1
	25—29	10	7	3	...	...	1	...	3	2	3	1
	30—34	2	2	...	...	...	...	...	2	...	...	...
	35—44	7	3	4	...	...	...	...	1	3	2	1
	45—59	15	12	3	...	...	...	...	11	2	1	1
	60 & over	2	2	...	...	...	...	...	...	...	2	...
Asari	All ages	34	24	10	18	...	...	...	4	8	2	2
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	...	...	1	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	6	4	2	4	...	...	...	...	2	...	...
	25—29	4	4	...	3	...	...	...	1	...	...	...
	30—34	6	3	3	3	...	...	...	...	1	...	2
	35—44	9	7	2	4	...	...	...	2	2	1	...
	45—59	6	3	3	3	...	...	...	...	3	...	...
	60 & over	2	2	...	1	...	...	...	1	...	...	...
Konar	All ages	31	19	12	...	...	...	...	1	...	18	12
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	...	...	...	...	...	...	1	...
	20—24	5	4	1	...	...	...	...	1	...	3	1
	25—29	3	2	1	...	...	...	...	...	...	2	1
	30—34	1	...	1	...	...	...	...	...	...	...	1
	35—44	9	4	5	...	...	...	...	...	...	4	5
	45—59	6	4	2	...	...	...	...	...	...	4	2
	60 & over	6	4	2	...	...	...	...	...	...	4	2

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	All ages	16	10	6	5	1	...	...	...	...	5	5
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	...	2	...	...	...	...	...	...	...	2
	20—24	4	2	2	...	1	...	...	...	...	2	1
	25—29	1	...	1	...	...	...	...	...	...	...	1
	30—34	3	3	...	2	...	...	...	...	...	1	...
	35—44	5	4	1	3	...	...	...	...	...	1	1
	45—59	1	1	...	...	...	...	...	...	...	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Pandaram	All ages	13	10	3	...	...	2	1	1	...	7	2
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	...	...	...	...	...	...	1	...
	20—24	1	1	...	...	...	...	...	...	...	1	...
	25—29	2	2	...	...	...	...	...	...	...	2	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	4	2	2	...	...	1	...	...	...	1	2
	45—59	4	3	1	...	...	1	1	...	...	2	...
	60 & over	1	1	...	...	...	...	...	1	...	...	...
Vannan	All ages	15	9	6	...	...	...	...	..	...	9	6
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	...	...	...	...	1
	20—24	2	1	1	...	...	...	...	...	...	1	1
	25—29	1	1	...	...	...	...	...	...	...	1	...
	30—34	2	1	1	...	...	...	...	...	...	1	1
	35—44	5	3	2	...	...	...	...	...	...	3	2
	45—59	2	1	1	...	...	...	...	...	...	1	1
	60 & over	2	2	...	...	...	...	...	...	...	2	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Brahmin	All ages	7	7	...	...	...	...	...	1	...	6	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	2	2	...	...	...	...	...	...	...	2	...
	30—34	1	1	...	...	...	...	...	...	...	1	...
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	2	2	...	...	...	...	...	1	...	1	...
	60 & over	1	1	...	...	...	...	...	...	...	1	...
Ambattan	All ages	5	2	3	...	...	...	...	...	...	2	3
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	...	...	...	...	1
	25—29	1	1	...	...	...	...	...	...	...	1	...
	30—34	1	...	1	...	...	...	...	...	...	...	1
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	...	...	...	...	...	1	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Naidu	All ages	6	5	1	...	...	2	...	2	...	1	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	...	...	1	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	...	...	1	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	...	...	...	...	1
	35—44	2	2	...	...	...	1	...	1	...	...	...
	45—59	1	1	...	...	...	...	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chettiar	All ages	9	8	1	...	...	...	...	8	1	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	2	...	...	...	...	...	2	...	...	...
	20—24	1	1	...	...	...	...	...	1	...	...	...
	25—29	1	1	...	...	...	...	...	1	...	...	...
	30—34	1	...	1	...	...	...	...	...	1	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	4	4	...	...	...	...	...	4	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Kuravan	All ages	5	3	2	2	2	...	...	...	...	1	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...
	20—24	1	1	...	...	...	...	...	...	...	1	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	1	1	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...
Mudaliyar	All ages	3	2	1	...	...	...	...	...	...	2	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	...	...	1	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	...	...	...	...	...	1	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Parayan	All ages	2	1	1	...	...	...	...	...	...	1	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	...	...	...	...	...	1	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Chakkiliyan	All ages	1	...	1	...	...	...	...	...	...	...	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	...	...	...	...	1
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	All ages	2	1	1	...	...	...	...	...	...	1	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	...	...	...	...	1
	25—29	1	1	...	...	...	...	...	...	...	1	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Christian Pallar	All ages	71	36	35	...	...	...	...	7	6	29	29
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	...	...	...	...	1	...	...	1
	15—19	8	4	4	...	...	...	...	...	...	4	4
	20—24	12	5	7	...	...	...	...	1	...	4	7
	25—29	12	4	8	...	...	...	...	1	2	3	6
	30—34	10	7	3	...	...	...	...	1	...	6	3
	35—44	14	7	7	...	...	...	...	...	2	7	5
	45—59	12	8	4	...	...	...	...	3	1	5	3
	60 & over	1	...	1	...	...	...	...	...	1	...	...
Christian Nadar	All ages	2	1	1	...	...	...	...	...	...	1	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	...	...	...	...	1
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	...	...	...	...	1	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Atheist	All ages	1	1	...	...	...	...	...	1	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	...	...	1	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Village Total	All ages	652	407	245	25	3	7	1	186	95	189	146
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	16	9	7	...	...	...	...	3	2	6	5
	15—19	64	39	25	1	...	...	...	14	9	24	16
	20—24	93	55	38	4	1	2	...	26	9	23	28
	25—29	89	55	34	3	...	1	...	23	16	28	18
	30—34	77	44	33	5	...	1	...	20	11	18	22
	35—44	148	86	62	8	1	2	..	32	26	44	35
	45—59	132	94	38	3	...	1	1	56	19	34	18
	60 & over	33	25	8	1	1	...	...	12	3	12	4

Workers and Non-workers

49. Workers and non-workers have been studied by communities, sex and age. Amongst Pallans 67.76, per cent of males are workers; 56.72 per cent of females are workers. The rest are non-workers both in the case of males and females. Similarly among Thevars, 62.68 per cent of males and 29.32 per cent of females are workers. For Ambalakkarans, the percentages are 62.32 and 50.77 for males and females respectively. Among Vellalas, 56.90 per cent and 28.89 per cent of males and females respectively are workers. Among Asaris, 61.54 per cent, and 21.28 per cent of males and females respectively are workers. For Konars, the percentages are 82.61 per cent and 48 per cent and for other communities they are 63.16 per cent and 38.04 per cent. Taking the village as a whole, we find that 407 males (64.09 per cent) and 245 females (40.03 per cent) are workers. 228 males (35·91 per cent) and 367 females (59.97 per cent) are non-workers. Thus in the case of males, the workers exceed non-workers. But the position is reversed in the case of females.

TABLE No. XVI

Workers classified by sex, age-groups and occupation

Community (1)	Age groups (2)	Occupation (3)											
		Cultivation			Lease cultivation			Agricultural labourer			Postman		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Pallar	All ages	83	52	31	4	2	2	91	48	43	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	2	...	2	...	...	...	4	3	1	...	...	...
	15—19	11	7	4	...	...	...	12	7	5	...	...	...
	20—24	9	7	2	1	1	...	12	5	7	...	..	...
	25—29	10	5	5	...	...	...	10	6	4	1	1	...
	30—34	10	4	6	1	...	1	10	1	9	...	...	...
	35—44	21	12	9	2	1	1	25	14	11	...	...	...
	45—59	18	15	3	...	...	...	15	11	4	...	...	...
	60 & over	2	2	...	...	...	...	3	1	2	...	...	...

Table No. XVI (contd.)

(1)	(2)	(3) Cultivation P.	M.	F.	Agricultural labourer P.	M.	F.	General labourer P.	M.	F.	Ambalakkaran: Retail business P.	M.	F.
Thevar	All ages	100	72	28	26	16	10	2	1	1	2	2	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	...	...	...	...	...
	15—19	6	4	2	7	5	2	1	...	1	...	...	...
	20—24	13	9	4	7	4	3	...	...	...	1	1	...
	25—29	14	9	5	2	1	1	...	...	...	...	...	...
	30—34	12	11	1	3	3	...	...	...	...	1	1	...
	35—44	17	12	5	3	...	3	...	...	...	...	...	...
	45—59	28	18	10	4	3	1	...	...	...	...	...	...
	60 & over	9	8	1	...	...	...	1	1	...	...	...	...

(1)	(2)	Cultivation P.	M.	F.	Agricultural labourer P.	M.	F.	Postman P.	M.	F.	General labourer P.	M.	F.
Ambalakkaran (contd.)	All ages	22	12	10	49	26	23	1	1	...	2	2	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	3	...	3	...	...	...	...	...	...
	15—19	1	...	1	6	5	1	...	...	...	1	1	...
	20—24	3	2	1	5	1	4	...	...	...	...	...	...
	25—29	5	3	2	8	4	4	...	...	...	1	1	...
	30—34	2	1	1	7	3	4	1	1	...	...	...	...
	35—44	7	3	4	14	10	4	...	...	...	...	...	...
	45—59	3	3	...	5	2	3	...	...	...	...	...	...
	60 & over	1	...	1	1	1	...	...	...	...	...	...	...

(1)	(2)	Piper P.	M.	F.	Retail trade P.	M.	F.	Cultivation P.	M.	F.	Lease cultivation P.	M.	F.
Vellala	All ages	3	3	...	1	1	...	31	22	9	1	1	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	1	1	...	...	...	...
	15—19	...	...	...	...	...	...	3	1	2	...	...	...
	20—24	1	1	...	...	...	...	4	4	...	...	...	...
	25—29	1	1	...	1	1	...	5	3	2	...	...	...
	30—34	...	...	...	...	...	...	2	2	...	...	...	...
	35—44	...	...	...	...	...	...	4	1	3	...	...	...
	45—59	...	...	...	...	...	...	12	10	2	1	1	...
	60 & over	1	1	...	...	...	...	...	...	...	...	...	...

Table No. XVI (contd.)

(1)	(2)	(3)											
		Vellala (contd.)						Asari					
		General labourer			Agricultural labourer			Cultivation			Agricultural labourer		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
	All ages	3	1	2	7	5	2	12	4	8	3	1	2
	0—4	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	1	1	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	1	...	1	2	...	2	...	...	...
	25—29	1	...	1	2	2	...	1	1	...	...	...	...
	30—34	...	...	...	...	...	...	1	...	1	2	...	2
	35—44	2	1	1	1	1	...	4	2	2	...	...	...
	45—59	...	...	...	2	1	1	3	...	3	...	...	...
	60 & over	...	...	...	1	1	...	1	1	...	...	...	...

(1)	(2)	Blacksmith			Goldsmith			Carpenter			Timber sawyer		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Asari (contd.)	All ages	9	9	...	3	3	...	6	6	...	1	1	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	4	4	...	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	...	...	...	2	2	...	...	...	...
	30—34	...	...	...	1	1	...	2	2	...	...	...	...
	35—44	2	2	...	1	1	...	1	1	...	1	1	...
	45—59	2	2	...	1	1	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	1	1	...	...	...	...

(1)	(2)	Konar									Nadar		
		Cultivation			Agricultural labourer			Watchman			Tapping		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
	All ages	1	1	...	29	17	12	1	1	...	6	5	1
	0—4	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	1	1	...	...	...	...	...	...	...
	20—24	1	1	...	4	3	1	...	...	...	1	...	1
	25—29	...	...	...	3	2	1	...	...	...	...	...	...
	30—34	...	...	...	1	...	1	...	...	...	2	2	...
	35—44	...	...	...	9	4	5	...	...	...	3	3	...
	45—59	...	...	...	6	4	2	...	...	...	...	...	...
	60 & over	...	...	...	5	3	2	1	1	...	...	...	...

Table No. XVI (contd.)

(1)	(2)	(3)											
		Nadar (contd.)			Pandaram								
		Agricultural labourer			Teacher			Tea shop			Retail trade		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Nadar (contd.)	All ages	10	5	5	1	1	...	1	1	...	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	...	2	...	...	...	...	...	...	...	...	...
	20—24	3	2	1	...	..	...	...	...	...	...	...	...
	25—29	1	...	1	1	1	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	...	...	...	...	...	...	1	1	...
	45—59	1	1	...	...	...	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...

(1)	(2)	Cultivation			Agricultural labourer			Mason			Rice cake selling		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Pandaram (contd.)	All ages	1	1	...	4	2	2	3	3	...	1	...	1
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	1	1	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	1	1	...	...	...	...
	25—29	...	...	...	...	...	...	1	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	2	...	2	...	...	...	...	...	...
	45—59	...	...	...	1	1	...	1	1	...	1	...	1
	60 & over	1	1	...	...	...	...	...	...	...	...	...	...

(1)	(2)	Pandaram (contd.)			Vannan			Brahmin					
		General labourer			Washerman			Non-ordained worker			Nurse		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Pandaram (contd.)	All ages	1	1	...	15	9	6	3	3	...	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	1	...	1	...	...	...	...	...	...
	20—24	...	...	...	2	1	1	...	...	...	...	...	...
	25—29	...	...	...	1	1	...	...	...	...	1	1	...
	30—34	...	...	...	2	1	1	1	1	...	...	...	...
	35—44	1	1	...	5	3	2	1	1	...	...	...	...
	45—59	...	...	...	2	1	1	...	...	...	...	...	...
	60 & over	...	...	...	2	2	...	1	1	...	...	...	...

Table No. XVI (contd.)

(1)	(2)	(3) Teacher P.	M.	F.	Cultivation P.	M.	F.	Postman P.	M.	F.	(1)	Agricultural labourer P.	M.	F.
Brahmin (contd.)	All ages	1	1	...	1	1	...	1	1		Ambattan	2	...	2
	0— 4	...	...	...	...	...	...	...	...	...		...	...	...
	5— 9	...	...	...	...	...	...	...	...	...		...	...	...
	10—14	...	...	...	...	...	...	...	...	...		...	...	...
	15—19	...	...	...	...	...	...	...	...	...		...	...	...
	20—24	...	...	...	...	...	...	...	...	...		1	...	1
	25—29	...	...	...	...	...	...	1	1	...		...	...	...
	30—34	...	...	...	...	...	...	...	...	...		1	...	1
	35—44	...	...	...	...	...	...	...	...	...		...	...	...
	45—59	1	1	...	1	1	...	...	...	...		...	...	...
	60 & over	...	...	...	...	...	...	...	...	...		...	...	...

(1)	(2)	General labourer P.	M.	F.	Barber P.	M.	F.	(1)	Tea shop P.	M.	F.	Lease cultivation P.	M.	F.
Ambattan (contd.)	All ages	1	...	1	2	2	...	Naidu	2	2	...	2	2	...
	0— 4	...	...	...	...	...	...		...	...	...	...	...	...
	5— 9	...	...	...	...	...	...		...	...	...	...	...	...
	10—14	...	...	...	...	...	...		...	...	...	...	...	...
	15—19	...	...	...	...	...	...		...	...	...	...	...	...
	20—24	...	...	...	...	...	...		1	1	...	...	...	...
	25—29	...	...	...	1	1	...		...	...	...	...	...	...
	30—34	...	...	...	...	...	...		...	...	...	...	...	...
	35—44	...	...	...	...	...	...		1	1	...	1	1	...
	45—59	1	...	1	1	1	...		...	...	...	1	1	...
	60 & over	...	...	...	...	...	...		...	...	...	...	...	...

(1)	(2)	Agricultural labourer P.	M.	F.	(1)	Cultivation P.	M.	F.	(1)	Basket making P.	M.	F.	General labourer P.	M.	F.
Naidu (contd.)	All ages	2	1	1	Chettiar	9	8	1	Kuravan	4	2	2	1	1	...
	0— 4	...	...	...		...	...	...		...	...	...	...	...	...
	5— 9	...	...	...		...	...	...		...	...	...	...	...	...
	10—14	1	1	...		...	...	...		...	...	...	...	...	...
	15—19	...	...	...		2	2	...		1	1	...	...	...	...
	20—24	...	...	...		1	1	...		...	...	...	1	1	...
	25—29	...	...	...		1	1	...		...	...	...	...	...	...
	30—34	1	...	1		1	...	1		...	...	...	...	...	...
	35—44	...	...	...		...	...	...		2	1	1	...	...	...
	45—59	...	...	...		4	4	...		...	...	...	...	...	...
	60 & over	...	...	...		...	...	...		1	...	1	...	...	...

Table No. XVI (contd.)

(1)	(2)	(3)											
		Mudaliyar			Parayan			Chakkiliyan			Puthirai Vannan		
		Agricultural labourer			Agricultural labourer			Agricultural labourer			Washerman		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Mudaliyar	All ages	3	2	1	2	1	1	1	...	1	2	1	1
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	1	...	1
	25—29	...	...	...	...	...	...	...	...	...	1	1	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	1	...	1	...	...	...
	45—59	2	1	1	2	1	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...

(1)	(2)	Christian Pallar			Christian Pallar			Christian Nadar			Atheist		
		Cultivation			Agricultural labourer			Agricultural labourer			Cultivation		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Christian Pallar	All ages	13	7	6	58	29	29	2	1	1	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	1	...	...	...	...	...	...
	15—19	...	...	...	8	4	4	...	...	...	...	...	...
	20—24	1	1	...	11	4	7	1	...	1	...	...	...
	25—29	3	1	2	9	3	6	...	...	...	...	...	...
	30—34	1	1	...	9	6	3	1	1	...	1	1	...
	35—44	2	...	2	12	7	5	...	...	...	...	...	...
	45—59	4	3	1	8	5	3	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	...	...	...	...

(1)	(2)	Cultivation			Lease cultivation			Agricultural labourer			General labourer		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total	All ages	274	181	93	7	5	2	289	154	135	10	6	4
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	5	3	2	...	...	...	11	6	5	...	...	...
	15—19	23	14	9	...	...	...	37	23	14	2	1	1
	20—24	34	25	9	1	1	...	45	19	26	1	1	...
	25—29	39	23	16	...	...	...	35	18	17	2	1	1
	30—34	30	20	10	1	...	1	36	15	21	...	...	...
	35—44	55	30	25	3	2	1	69	37	32	3	2	1
	45—59	73	54	19	2	2	...	46	30	16	1	...	1
	60 & over	15	12	3	...	...	...	10	6	4	1	1	...

Table No. XVI (contd.)

(1)	(2)	(3) Retail business P.	M.	F.	Postman P.	M.	F.	Timber sawyer P.	M.	F.	Piper P.	M.	F.
Village Total (contd.)	All ages	4	4	...	3	3	...	1	1	...	3	3	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	...	...	...	...	...	...	1	1	...
	25—29	1	1	...	2	2	...	...	...	...	1	1	...
	30—34	1	1	...	1	1	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	1	1	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	1	1	...

		Tea shop P.	M.	F.	Teacher P.	M.	F.	Mason P.	M.	F.	Rice cake selling P.	M.	F.
Village Total (contd.)	All ages	3	3	...	2	2	...	3	3	...	1	...	1
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	...	...	...	1	1	...	...	...	...
	25—29	...	...	...	1	1	...	1	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	1	1	...	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	1	1		...		

		Watchman P.	M.	F.	Non-ordained worker P.	M.	F.	Nurse P.	M.	F.	Blacksmith P.	M.	F.
Village Total (contd.)	All ages	1	1	...	3	3	...	1	1	...	9	9	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	4	4	...
	25—29	...	...	...	...	...	...	1	1	...	1	1	...
	30—34	...	...	...	1	1	...	...	...	...	...	...	...
	35—44	...	...	...	1	1	...	...	...	...	2	2	...
	45—59	...	...	...	...	...	...	...	...	...	2	2	...
	60 & over	1	1	...	1	1	...	...	...	...	...	...	...

Table No. XVI (contd.)

(1)	(2)	(3)								
		Goldsmith			Carpenter			Tapping		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total (contd.)	All ages	3	3	...	6	6	...	6	5	1
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	1	...	1
	25—29	...	...	...	2	2	...	...	...	...
	30—34	1	1	...	2	2	...	2	2	...
	35—44	1	1	...	1	1	...	3	3	...
	45—59	1	1	...	...	...	...	...	...	...
	60 & over	...	...	...	1	1	...	...	...	...

(1)	(2)	Basket making			Washerman			Barber		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total (contd.)	All ages	4	2	2	17	10	7	2	2	...
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	1	...	1	...	...	...
	20—24	...	...	...	3	1	2	...	...	...
	25—29	...	...	...	2	2	...	1	1	...
	30—34	...	...	...	2	1	1	...	...	...
	35—44	2	1	1	5	3	2	...	...	...
	45—59	...	...	...	2	1	1	1	1	...
	60 & over	1	...	1	2	2	...	...	...	...

This high percentage of workers is maintained by all communities, though it goes up to 82.61 per cent in the case of Konars. In the case of females, however, it varies from 21.28 per cent for Asaris and 56.72 per cent among Pallars. The other two communities where less than 30 per cent females are workers are Vellalas and Thevars. According to usual practice, females avoid work other than household duties, if their economic condition permits it. In this village, Thevars and Vellalas are the richer communities and that explains the low percentage of female workers among them. For the same reason, large percentage of females is found among Pallans and other communities.

The working and non-working force in the village classified community-wise is indicated in Table No. XVII.

TABLE No. XVII

Workers and Non-workers by sex and age-groups

Community	Age group	Total Population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Pallar	All ages	286	152	134	179	103	76	107	49	58
	0—4	25	18	7	...	...	...	25	18	7
	5—9	28	16	12	...	...	...	28	16	12
	10—14	32	13	19	6	3	3	26	10	16
	15—19	27	15	12	23	14	9	4	1	3
	20—24	25	14	11	22	13	9	3	1	2
	25—29	22	12	10	21	12	9	1	...	1
	30—34	23	5	18	21	5	16	2	...	2
	35—44	50	27	23	48	27	21	2	...	2
	45—59	39	26	13	33	26	7	6	...	6
	60 & over	15	6	9	5	3	2	10	3	7
Thevar	All ages	275	142	133	128	89	39	147	53	94
	0—4	29	16	13	...	...	...	29	16	13
	5—9	32	16	16	...	...	...	32	16	16
	10—14	21	13	8	1	1	...	20	12	8
	15—19	20	10	10	14	9	5	6	1	5
	20—24	27	15	12	20	13	7	7	2	5
	25—29	25	10	15	16	10	6	9	...	9
	30—34	19	14	5	15	14	1	4	...	4
	35—44	30	12	18	20	12	8	10	...	10
	45—59	44	21	23	32	21	11	12	...	12
	60 & over	28	15	13	10	9	1	18	6	12
Ambalakkaran	All ages	134	69	65	76	43	33	58	26	32
	0—4	16	9	7	...	...	...	16	9	7
	5—9	15	9	6	...	...	...	15	9	6
	10—14	14	6	8	3	...	3	11	6	5
	15—19	13	7	6	8	6	2	5	1	4
	20—24	12	4	8	9	4	5	3	...	3
	25—29	17	8	9	14	8	6	3	...	3
	30—34	11	6	5	11	6	5	...	...	...
	35—44	22	13	9	21	13	8	1	...	1
	45—59	11	5	6	8	5	3	3	...	3
	60 & over	3	2	1	2	1	1	1	1	...

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vellala	All ages	103	58	45	46	33	13	57	25	32
	0—4	14	6	8	...	...	...	14	6	8
	5—9	10	7	3	...	...	...	10	7	3
	10—14	10	7	3	1	1	...	9	6	3
	15—19	11	4	7	3	1	2	8	3	5
	20—24	9	6	3	6	5	1	3	1	2
	25—29	12	7	5	10	7	3	2	...	2
	30—34	2	2	...	2	2	...	...	...	...
	35—44	12	3	9	7	3	4	5	...	5
	45—59	18	12	6	15	12	3	3	...	3
	60 & over	5	4	1	2	2	...	3	2	1
Asari	All ages	86	39	47	34	24	10	52	15	37
	0—4	14	5	9	...	...	...	14	5	9
	5—9	9	5	4	...	...	...	9	5	4
	10—14	8	5	3	1	1	...	7	4	3
	15—19	6	1	5	...	...	...	6	1	5
	20—24	10	4	6	6	4	2	4	...	4
	25—29	6	4	2	4	4	...	2	...	2
	30—34	8	3	5	6	3	3	2	...	2
	35—44	11	7	4	9	7	2	2	...	2
	45—59	10	3	7	6	3	3	4	...	4
	60 & over	4	2	2	2	2	...	2	...	2
Konar	All ages	48	23	25	31	19	12	17	4	13
	0—4	4	1	3	...	...	...	4	1	3
	5—9	4	2	2	...	...	...	4	2	2
	10—14	3	1	2	...	...	...	3	1	2
	15—19	2	1	1	1	1	...	1	...	1
	20—24	5	4	1	5	4	1	...	...	...
	25—29	3	2	1	3	2	1	...	...	...
	30—34	2	...	2	1	...	1	1	...	1
	35—44	10	4	6	9	4	5	1	...	1
	45—59	9	4	5	6	4	2	3	...	3
	60 & over	6	4	2	6	4	2	...	...	...

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nadar	All ages	32	18	14	16	10	6	16	8	8
	0—4	3	2	1	...	...	...	3	2	1
	5—9	2	2	...	...	...	...	2	2	...
	10—14	5	4	1	...	...	...	5	4	1
	15—19	2	...	2	2	...	2	...	...	...
	20—24	5	2	3	4	2	2	1	...	1
	25—29	3	...	3	1	...	1	2	...	2
	30—34	3	3	...	3	3	...	...	...	...
	35—44	6	4	2	5	4	1	1	...	1
	45—59	2	1	1	1	1	...	1	...	1
	60 & over	1	...	1	...	...	...	1	...	1
Pandaram	All ages	34	17	17	13	10	3	21	7	14
	0—4	5	...	5	...	...	...	5	...	5
	5—9	5	4	1	...	...	...	5	4	1
	10—14	4	2	2	...	...	...	4	2	2
	15—19	3	2	1	1	1	...	2	1	1
	20—24	1	1	...	1	1	...	...	...	...
	25—29	3	2	1	2	2	...	1	...	1
	30—34	1	...	1	...	..	...	1	...	1
	35—44	4	2	2	4	2	2	...	...	...
	45—59	7	3	4	4	3	1	3	...	3
	60 & over	1	1	...	1	1	...	...	...	...
Vannan	All ages	21	11	10	15	9	6	6	2	4
	0—4	2	1	1	...	...	...	2	1	1
	5—9	1	...	1	...	...	...	1	...	1
	10—14	2	1	1	...	...	...	2	1	1
	15—19	1	...	1	1	...	1	...	...	...
	20—24	2	1	1	2	1	1	...	...	...
	25—29	2	1	1	1	1	...	1	...	1
	30—34	2	1	1	2	1	1	...	...	...
	35—44	5	3	2	5	3	2	...	...	...
	45—59	2	1	1	2	1	1	...	...	...
	60 & over	2	2	...	2	2	...	...	...	...

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Brahmin	All ages	30	17	13	7	7	...	23	10	13
	0—4	3	2	1	...	...	...	3	2	1
	5—9	5	4	1	...	...	...	5	4	1
	10—14	3	2	1	...	...	...	3	2	1
	15—19	2	2	...	...	...	...	2	2	...
	20—24	2	...	2	...	...	...	2	...	2
	25—29	3	2	1	2	2	...	1	...	1
	30—34	2	1	1	1	1	...	1	...	1
	35—44	4	1	3	1	1	...	3	...	3
	45—59	5	2	3	2	2	...	3	...	3
	60 & over	1	1	...	1	1	...	...	...	...
Ambattan	All ages	10	5	5	5	2	3	5	3	2
	0—4	2	2	...	...	...	...	2	2	...
	5—9	1	...	1	...	...	...	1	...	1
	10—14	1	1	...	...	...	...	1	1	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	1	...	1	...	...	...
	25—29	1	1	...	1	1	...	...	...	...
	30—34	1	...	1	1	...	1	...	...	...
	35—44	1	...	1	...	...	...	1	...	1
	45—59	2	1	1	2	1	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Naidu	All ages	16	6	10	6	5	1	10	1	9
	0—4	2	1	1	...	...	...	2	1	1
	5—9	5	...	5	...	...	...	5	...	5
	10—14	1	1	...	1	1	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	1	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	1	...	1	...	...	...
	35—44	4	2	2	2	2	...	2	...	2
	45—59	1	1	...	1	1	...	...	...	...
	60 & over	1	...	1	...	...	...	1	...	1

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Chettiar	All ages	23	11	12	9	8	1	14	3	11
	0—4	6	1	5	...	...	...	6	1	5
	5—9	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	...	...	...	2	1	1
	15—19	3	3	...	2	2	...	1	1	...
	20—24	2	1	1	1	1	...	1	...	1
	25—29	1	1	...	1	1	...	...	...	...
	30—34	2	...	2	1	...	1	1	...	1
	35—44	1	...	1	...	...	...	1	...	1
	45—59	5	4	1	4	4	...	1	...	1
	60 & over	1	...	1	...	...	...	1	...	1
Kuravan	All ages	6	3	3	5	3	2	1	...	1
	0—4	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	1	...	1
	15—19	1	1	...	1	1	...	...	...	...
	20—24	1	1	...	1	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	2	1	1	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	1	...	1	...	...	...
Mudaliyar	All ages	7	4	3	3	2	1	4	2	2
	0—4	1	...	1	...	...	...	1	...	1
	5—9	2	2	...	...	...	...	2	2	...
	10—14	2	1	1	1	1	...	1	...	1
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	2	1	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Parayan	All ages	4	2	2	2	1	1	2	1	1
	0—4	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	1	1	...
	15—19	1	...	1	...	...	...	1	...	1
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	2	1	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Chakkiliyan	All ages	2	...	2	1	...	1	1	...	1
	0—4	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	1	...	1
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	1	...	1	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Puthirai Vannan	All ages	3	2	1	2	1	1	1	1	...
	0—4	...	...	...	...	...	...	...	...	...
	5—9	1	1	...	...	...	...	1	1	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	1	...	1	...	...	...
	25—29	1	1	...	1	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Christian Pallar	All ages	121	54	67	71	36	35	50	18	32
	0—4	10	5	5	...	...	...	10	5	5
	5—9	17	6	11	...	...	...	17	6	11
	10—14	15	6	9	2	1	1	13	5	8
	15—19	10	5	5	8	4	4	2	1	1
	20—24	12	5	7	12	5	7	...	...	...
	25—29	13	4	9	12	4	8	1	...	1
	30—34	10	7	3	10	7	3	...	...	...
	35—44	14	7	7	14	7	7	...	...	...
	45—59	15	8	7	12	8	4	3	...	3
	60 & over	5	1	4	1	...			1	3
Christian Nadar	All ages	4	1	3	2	1		2	...	2
	0—4	1	...	1	...	...	...	1	...	1
	5—9	1	...	1	...	...	...	1	...	1
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	1	...	1	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	1	1	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Atheist	All ages	2	1	1	1	1	...	1	...	1
	0—4	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	1
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	1	1	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Village Total	All ages	1,247	635	612	652	407	245	595	228	367
	0—4	137	69	68	...	...	...	137	69	68
	5—9	138	74	64	...	...	...	138	74	64
	10—14	126	65	61	16	9	7	110	56	54
	15—19	102	51	51	64	39	25	38	12	26
	20—24	118	59	59	93	55	38	25	4	21
	25—29	112	55	57	89	55	34	23	...	23
	30—34	89	44	45	77	44	33	12	...	12
	35—44	177	86	91	148	86	62	29	...	29
	45—59	174	94	80	132	94	38	42	...	42
	60 & over	74	38	36	33	25	8	41	13	28

Non-workers

50. Taking the workers by age, we find that there are no workers either male or female in the age group 0-9. The proportion of workers is low in the age group 10-15. Then the proportion of workers increases and it is nearly 80 per cent in the age groups 20-24 and 25-29. It goes upto 88 per cent in the age group 30-34 and thereafter it again starts declining, being 84 per cent in the age group 35-44, 76 per cent in the age group 45-59 and 45 per cent in the age group over 60. Thus lesser proportions of workers are found in the lower and higher age-groups. Maximum percentages are found in 30-44 age group. Another peculiarity to be noticed is the absence of male non-workers in the age group between 25-59. Thus, in this village, we find the proportion of workers and non-workers conform to the general principles of age. Even when we take the position communitywise, we find that there are no workers in the youngest age-groups and no male non-workers in the age-group 25-59. In the communities of Ambalakkarans, Vellalas, Hindu Nadars, Vannans, Naidus, Mudaliyars, Christian Pallars, we find that there are no non-workers in the age group 30-34 and this affects the figures for the village as a whole. No other peculiarity is noticed as far as other communities are concerned. The conclusion is that the cream of the working force of the village comes from the middle age groups. The non-working force in the village and the nature of activity in which it is engaged is shown in Table No. XVIII.

Occupational mobility

51. This analysis is for the purpose of knowing whether persons have changed from their father's occupation and if so the reasons for the same, so that the trend in occuptional changes could be known. Among Thevars, two persons have voluntarily changed their occupations. Due to old age, one agricultural labourer gave up his work and is depending on others. Due to loss of land, one cultivator became a cooly. One Hindu Pallan changed from cultivation to agricultural labour voluntarily to earn more. There have been no changes among Christian Pallars, Vellalas, Nadars and the other minor communities. All the persons who have changed occupations have done so voluntarily. Three Ambalakkarans have changed occupations. One has given up cultivation and become an agricultural labourer, because the lands were sold away. One agricultural labourer took to vegetable selling and another as a postal peon to earn more. One Asari gave up cultivation and became an agricultural labourer to earn more. One Konar gave up agricultural labour and became a watchman with the same idea. One cultivating Vannan became a

TABLE No. XVIII

Non-workers by sex, age-groups and nature of activity

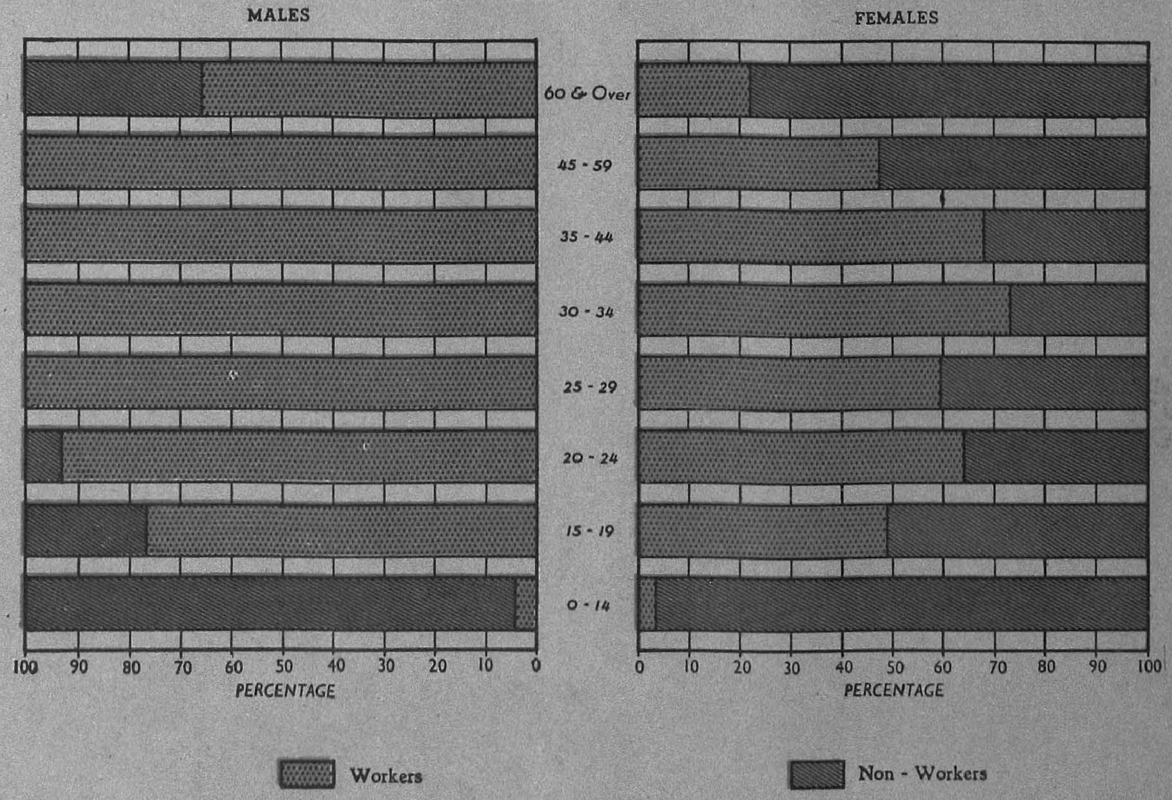
Age group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants & children not attending school and persons permanently disabled		Other Non-workers		Unemployed persons	
	P.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
All ages	595	228	367	100	35	...	129	128	203	...	...	...	...
0—4	137	69	68	2	...	...	...	67	68	...	...	...	...
5—9	138	74	64	47	20	...	...	27	44	...	...	...	...
10—14	110	56	54	40	15	...	1	16	38	...	...	...	...
15—19	38	12	26	8	...	...	21	4	5	...	...	...	...
20—24	25	4	21	3	...	...	21	1	...	...	...	...	...
25—29	23	...	23	...	...	...	19	...	4	...	...	...	...
30—34	12	...	12	...	...	...	12	...	...	...	...	...	...
35—44	29	...	29	...	...	...	25	...	3	...	...	...	...
45—59	42	...	42	...	...	...	27	...	15	...	...	...	...
60 & over	41	13	28	...	...	...	2	13	26	...	...	...	...

washerman to earn more. Only one lady belonging to Pandaram caste gave up cultivation and took to selling of rice-cake because her husband lost all his properties. Another person of the same caste gave up cultivation and started a shop to earn more. One Brahmin who was a priest became a teacher to earn more. A good number of people as indicated in the Table belonging to the various communities have expressed discontent with their present occupations. The reason given by most of them is the absence of a steady and substantial income. The main objective of these changes is to earn more money. We cannot say anything positively against any one particular profession because cultivators have become agricultural labourers while agricultural labourers have taken to other professions. Cultivation is not very paying in an area where the lands are not quite fertile and especially so, if people own small extent of lands. Agricultural labour is a seasonal one and cannot give a steady income. Also, one has to be quite healthy to earn his living as agricultural labourer. Old age and poor health sometimes drive people to give up this profession. Only twelve persons have changed their occupation.

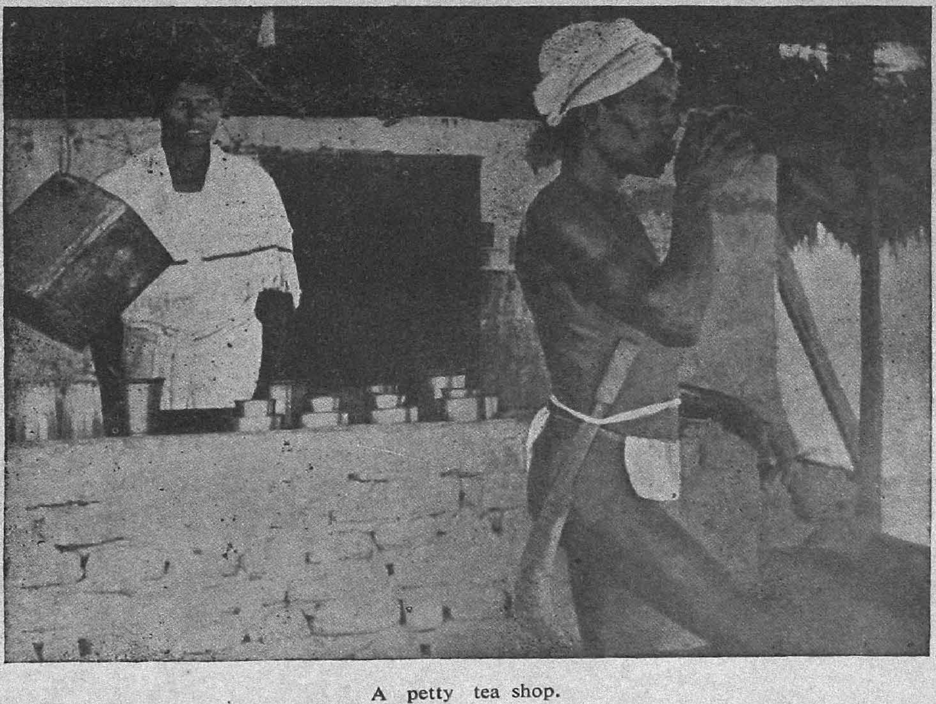
52. The attitude of the people as to the profession to be followed by their sons is also analysed. Table No. XX indicates the nature of change of occupation from father's generation to present generation, as well as the aspirations of the fathers in regard to the future occupation of their sons.

Forty-six persons wanted their sons to continue their own occupation, all of them being cultivators. 109 want them to be cultivators, 90 of whom are agricultural labourers. Thirty-nine wanted their sons to take to business of which seventeen are cultivators. Ninety-six persons wanted their children to be Government servants of which 63 are from cultivators and 14 agricultural labourers. Thus cultivators prefer their own profession or Government service or business. Agricultural labourers aspire to become cultivators or

WORKING FORCE



The local provision store.



A petty tea shop.

The village dhoby at work.

TABLE No. XIX

Occupational mobility and cause of change

Community	No. of households who changed their father's occupation: Voluntarily	Forced by circumstances	Other reasons	Total No. of households	Details of mobility: Father's occupation	Head's occupation	Cause of change	No. of persons who are not content with present occupation
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Pallar	1	...	...	1	Cultivation	Agricultural labourer	To earn more	67
Thevar	2	...	...	1	,,	Cooly	No land	27
				1	Agricultural labourer	Dependent	Old age	
Ambalakkaran		...	...	1	Cultivation	Agricultural labourer	Land sold away	32
				1	Agricultural labourer	Vegetable seller	To earn more	
				1	,,	Post peon	,,	
Vellalar	...	...	...	...	...	...	...	16
Asari	1	...	...	1	Cultivation	Agricultural labourer	To earn more	18
Konar	1	...	...	1	Agricultural labourer	Watchman	,,	14
Nadar	...	...	...	...	...	...	...	5
Pandaram	2	...	...	1	Cultivation	Idly seller	Loss of property	7
				1	,,	Shop	To earn more	
Vannan	1	...	...	1	,,	Washerman	,,	3
Brahmin	1	...	...	1	Priest	Teacher	,,	5
Ambattan	...	...	...	...	...	...	...	4
Naidu	...	...	...	...	...	...	...	3
Chettiar	...	...	...	...	...	...	...	1
Kuravan	...	...	...	...	...	...	...	2
Mudaliyar	...	...	...	...	...	...	...	1
Parayan	...	...	...	...	...	...	...	1
Chakkiliyan	...	...	...	...	...	...	...	1
Christian Pallar	...	...	...	...	...	...	...	31

TABLE No. XX

Nature of change of occupation from father's generation to present generation

Occupation	Total No. of persons in the occupation (Heads of household)	No. of persons whose father's occupation was					No. of persons who want their sons to be								
		Same occupation	Cultivation	Agricultural labourer	Business	Priest	Same occupation	Cultivation	Business	Government job	Blacksmith	Agricultural labourer	Dhoby	Not stated	No sons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Agricultural labourer	118	115	3	...	...	...	...	90	9	14	...	...	...	4	1
Cultivation	132	132	...	...	...	...	46	...	17	63	...	...	...	5	1
Cooly	7	6	1	...	...	...	...	1	2	2	...	...	...	1	1
Lease cultivation	4	4	...	...	...	...	...	2	...	2	...	...	...	...	...
Mat making	1	1	...	...	...	...	...	...	1	...	...	...	...	...	...
Business	3	1	1	1	...	...	...	...	1	2	...	...	...	...	...
Barber	2	2	...	...	...	...	...	1	...	...	...	...	...	1	...
Goldsmith	3	3	...	...	...	...	...	2	...	1	...	...	...	...	...
Blacksmith	8	8	...	...	...	...	...	2	1	3	1	...	...	1	...
Carpenter	6	6	...	...	...	...	...	4	...	2	...	...	...	...	...
Woodsawyer	1	1	...	...	...	...	...	..	...	...	...	1	...	...	...
Watchman	1	...	...	1	...	...	...	1	...	...	...	...	...	...	...
Piper	1	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Dhoby	6	5	1	...	...	...	...	2	2	1	...	...	1	...	...
Post peon	1	...	...	1	...	...	...	...	...	1	...	...	..	...	...
Palmyra tapping	5	5	...	...	...	...	...	3	2	...	...	...	...	...	...
Tea shop	3	3	...	...	...	...	...	...	3	...	...	...	...	...	...
Mason	1	1	...	...	...	...	...	...	1	...	...	...	...	...	...
Idly selling	1	...	1	...	...	...	...	1	...	...	...	...	...	...	...
Teacher	1	...	...	...	...	1	...	...	...	1	...	...	...	...	...
Priest	3	3	...	...	...	...	...	...	...	3	...	...	...	...	...
Dependent	1	...	...	1	...	...	...	...	...	...	...	...	...	...	1
Total	309	297	7	4	...	1	46	109	39	96	1	1	1	12	4

to become *Government* servants. Agriculture being the most important profession, the economy of the village depends mainly on the distribution of land and the progress of cultivation. If there is a fair distribution of land and the return from land is good, the villagers will be fairly prosperous.

Land distribution and ownership

53. The following table gives the distribution of cultivable lands among various communities and the average size of the holdings. From the table, it is clear that though only 63 households of Thevars own lands, 67.84 per cent of the total lands are in their hands. Numerically Hindu Pallars are the largest land owning community, but they possess only 11.12 per cent of the total lands. The Vellalas come third with 6.95 per cent of the total land. 20 households of Christian Pallars own lands, but the total extent is only 1.54 per cent. Compared to this, the four

TABLE No. XXI

Possession of land

Community	No. of households which own lands	Percentage of households owning lands	Average size of the holding	Percentage distribution of total extent of land by communities
(1)	(2)	(3)	(4)	(5)
Thevar	63	27·60	9·4	67·84
Hindu Pallar	66	28·50	1·4	11·12
Vellalas	24	10·40	2·5	6·95
Ambalakkaran	18	7·70	1·2	2·50
Konars	6	2·50	0·7	0·50
Asari	16	6·80	1·2	2·39
Christian Pallars	20	9·50	0.63	1·54
Pandaram	3	1·30	1·30	0·48
Hindu Nadar	1	0·4	2·00	0·24
Brahmin	1	0·4	5·50	0·65
Vannan	4	1·6	1·30	0·67
Barber	3	1·3	2·53	0·87
Chettiar	4	1·6	6·75	3·21
Others	1	0·4	...	1·04
Total	230	100·0	4·6	100·00

households of Chettiars owning lands account for 3.29 per cent of the total area. The position of other communities is negligible, except for Ambalakkarans and Asaris who own 2.50 per cent and 2.39 per cent of the total areas respectively. Taking the average size of the holding, we find that the holdings of Thevars have an area of 9.4 acres, and the holdings of Chettiars are 6.75 acres. Holdings of the other communities are very small. Thus we find that the Thevars are most important land owning class of this village. The holdings of other communities are uneconomic ones. These cultivators cannot expect to make a living out of these petty holdings and that is why they are compelled to take to other professions as well. The average size of the holding is 4.6 acres which is lower than the State average of 4.9 acres. Out of the 230 households owning lands only 24 own areas above 10 acres. 27 families own lands between 5 to 10 acres and 48 families own lands between 2 to 5 acres. In addition to the fact that these uneconomic small holdings with less than five acres in area are an impediment to improve agricultural methods, the use of improved equipments, improved seeds, manure, pesticides, yield better return if the lands are over five acres. The one way out of this situation is to consolidate the holdings and make them large enough. This may require a will on the part of the land holders for co-operation which is lacking in this village. The Indian farmer is very much sentimentally attached to the land and will not part with his right even if it were to benefit him. Co-operative farming also has not proved to be a success so far. In fact, the trend is in the opposite direction of further sub-division on each generation to the next, the property of the deceased person getting sub-divided among the various members of his family. No escape from these ills is seen in the near future.

Agricultural operations

54. The village is predominantly agrarian and the economic prosperity of the people revolves round the success of the agriculture. Out of a total extent of lands of 1,934.44 acres, 1,086.62 acres are occupied by the villagers while 847.82 acres are Government lands. Thus nearly 44 per cent of the lands in this village are Government lands. This will automatically increase the pressure of population on land. Efforts could be made to assign convenient areas from these Government lands to landless people who are sure to sow paddy or other crops in them. Out of 1,086.62 acres of occupied area, 881.87 acres are wet lands and 204.75 acres are dry lands. The village is at the tail end of Cauvery Mettur Project Channel, and most of the wet lands are irrigated by that. Before the construction of Mettur Dam and the Channel, this village also like many other areas of Pattukkottai taluk lacked irrigational facilities. Now the situation has improved to a considerable extent. Because the village is at the tail end of the Channel, the agricultural operations commence a little late. The normal practice is to raise Kar crop though some people raise Samba crop. For Kar crops the two seasons are June to October and November to April. The water supply is more assured during the first season and so the yield is usually more. The second crop depends to a large extent on rain water and irrigation from Vilangulam Peria Eri. There are about 49 small tanks which are also used for irrigation. Well water is saline and well irrigation is generally not prevalent in this village.

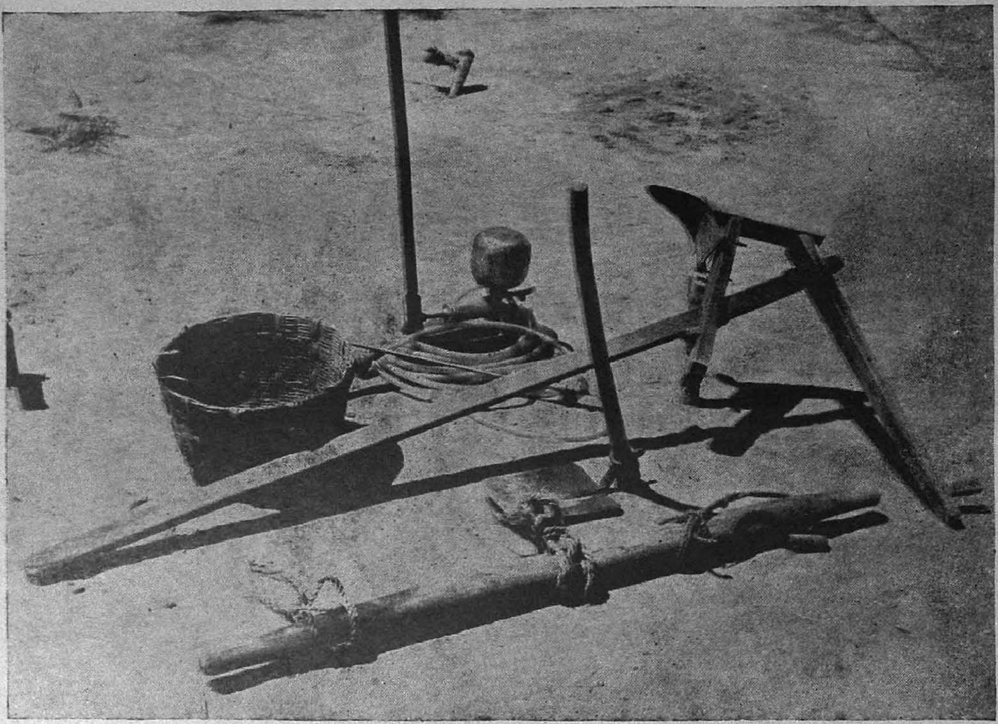
Pests and crop disease

55. Most of the implements used are of the traditional type, though, of late, modern facilities are being utilised. The wooden plough with iron pointer are drawn by a pair of bullocks. Iron plough is getting popular only now. Ploughing with tractor is neither feasible nor advisable. It is not feasible because the holdings are very small and the cost is high. It is not advisable because it will add to the unemployment of the population. Chemical fertilisers are commonly used. The only difficulty in this respect is the non-availability of fertilisers at the proper time. Small landholders also find it difficult to spend large amounts on chemical fertilisers. Recently the people have also taken to production of compost manure. Peculiarly enough green manure is not used in large quantities though it may be the cheapest and most available manure. Pesticides are liberally used because attacks by locust is quite common. There are two dusters in the village, one in the Panchayat and the other with the Grama Sevak. If the attack is a very large one, the people also take the assistance of professional pest control agencies. There is a Co-operative Society supplying fertilisers on credit basis to the ryots. If this society is developed, and the people utilise it properly, it can definitely contribute to the improvement of agricultural methods. Samba crop is usually reaped in the month of February and those lands are allowed to lie fallow till next August.

Economics of agriculture

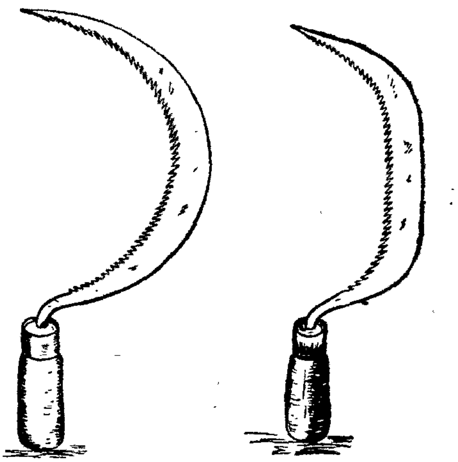
56. Improved seeds are not generally used. The people keep apart a portion of the previous years

The farmers with their harvest.



Agricultural implements.

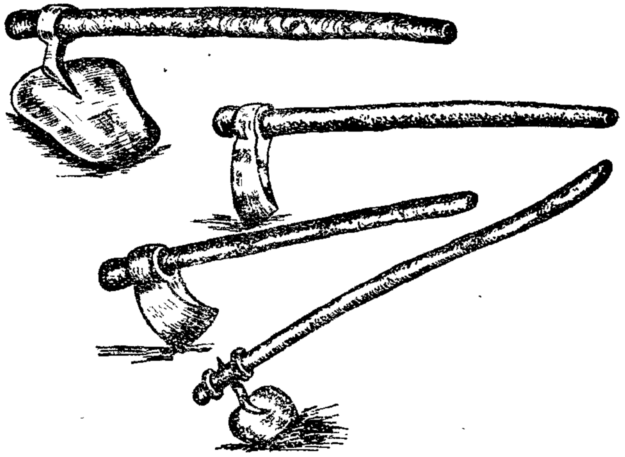
harvest for sowing purposes. Sowing is done by the broadcast method. Why the people do not adopt transplantation method is not known. Probably the sandy soil is the cause for it. After the lands are levelled and ploughed twice or thrice, it is manured. Then it is again ploughed. The seeds are broadcast and then again the land is ploughed. If there is rain within 15 days after the operation, the seeds sprout by themselves. If there is no rain, the fields are irrigated with the water from the Peria Eri after thirty days. When the seeds are grown up, the puddles are cleared from the soil and Superphosphate is added. After twenty days Ammonium Sulphate is added. The lands are periodically irrigated till the harvest.



Arivals - the reaping hooks

Improvement in agriculture

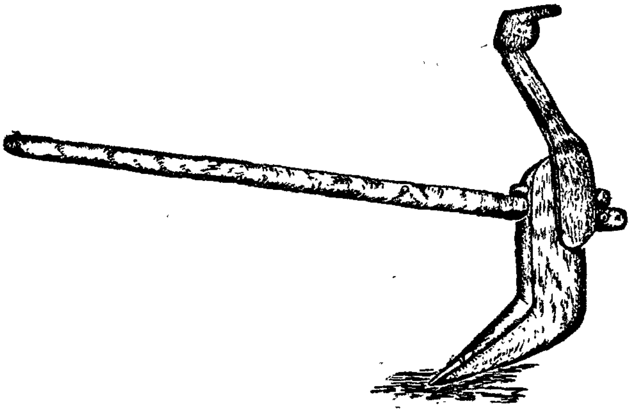
57. In the transplantation method, a nursery is prepared on the corner of the field. This is done after the probable date of water supply is known. After ploughing and manuring the puddles are removed. The seeds are soaked in water, 12 hours for Kuruvai and 24 hours for Samba. Then they are removed and spread in the nursery. The seedlings become fit for transplantation in about 20 to 25 days in the case of Kuruvai and 40 days in the case of Samba. While the seedlings grow in the nursery, the rest of the field is prepared for transplantation. The lands are watered to a depth of two to three inches and ploughed repeatedly at regular intervals. Then manure is added and the land is levelled by drawing a large plank over it. The seedlings are then transplanted. Irrigation is important in the initial stages. Japanese method of transplantation is not popular with the villagers. This is probably because of the large labour involved in it and the people tend to forget the loss in seed. They also do not realise that the yield will be better, if plants are at a regular interval.



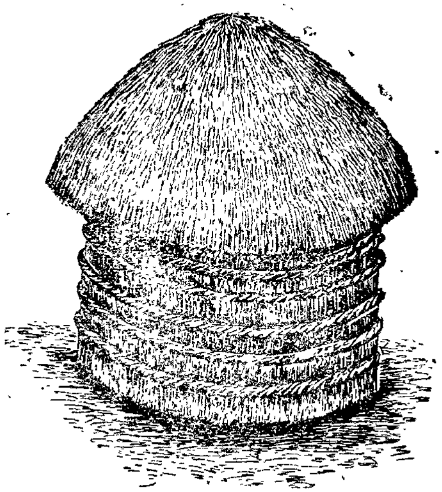
Agricultural implements

Weeding is done with hands by small sharp instruments. Improved equipments for weeding are not used. Harvest is also done with sickle only. The yield per acre for the first crop of Kuruvai on an average is 30 Kalams (720 Madras Measures). The total production in the village will be about 25 to 30

thousand Kalams. Of these, 15 thousand Kalams will be locally consumed and the balance will be marketed at Aranthangi or Peravurani. The paddy is hulled at the Rice Mill in Adaikalathevan which is a village 1¼ miles away. Handpounding is not prevalent. Peculiarly enough the people, even if the lands are dry lands, do not cultivate other crops. Paddy is brought by bullock carts to the houses. It is stored in 'Nellupattarai'. Nellupattarais are prepared in the following way. The ground is cleaned and smeared with cowdung water. Paddy is put to the height of three or four inches (in a circle) and then a rope of straw is taken round it. Again paddy is put to the height of three or four inches and a rope made of straw is taken round it to prevent the paddy from falling off. As it goes up, the radius is slightly reduced to keep the equilibrium. It ends in the shape of a cone at the top. This pattarai is made in the open yard in front of the house and sun or rain does not get through it to affect the paddy. Of course,



The country plough

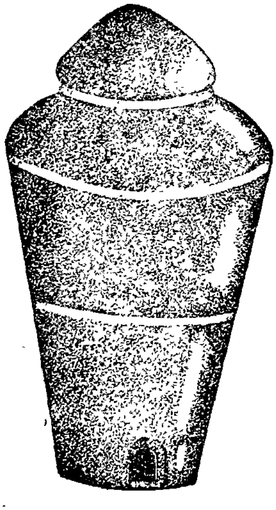


Storing grains in Nellupattarai—a straw made granary

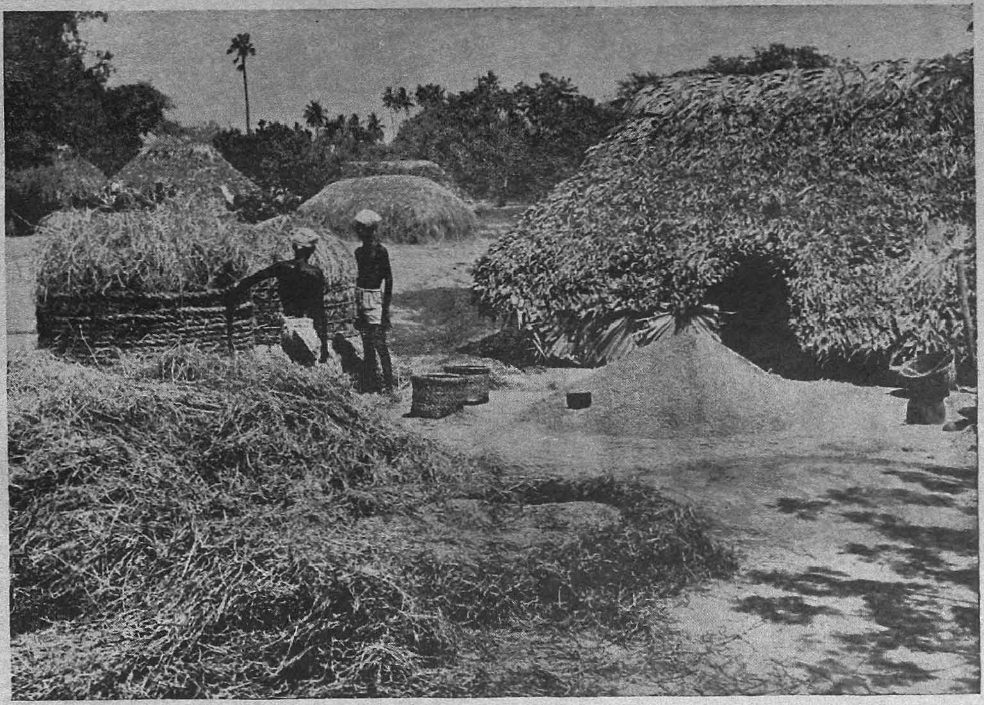
there is the danger from rats. Usually paddy is taken by opening of the top which is again covered. Poor people who have very little space inside their houses thus save the need for a storing place. Even rich landowners prefer this type of storing. The straw is also stored in conical heaps at the backyard or in front of the house.

Agricultural practices

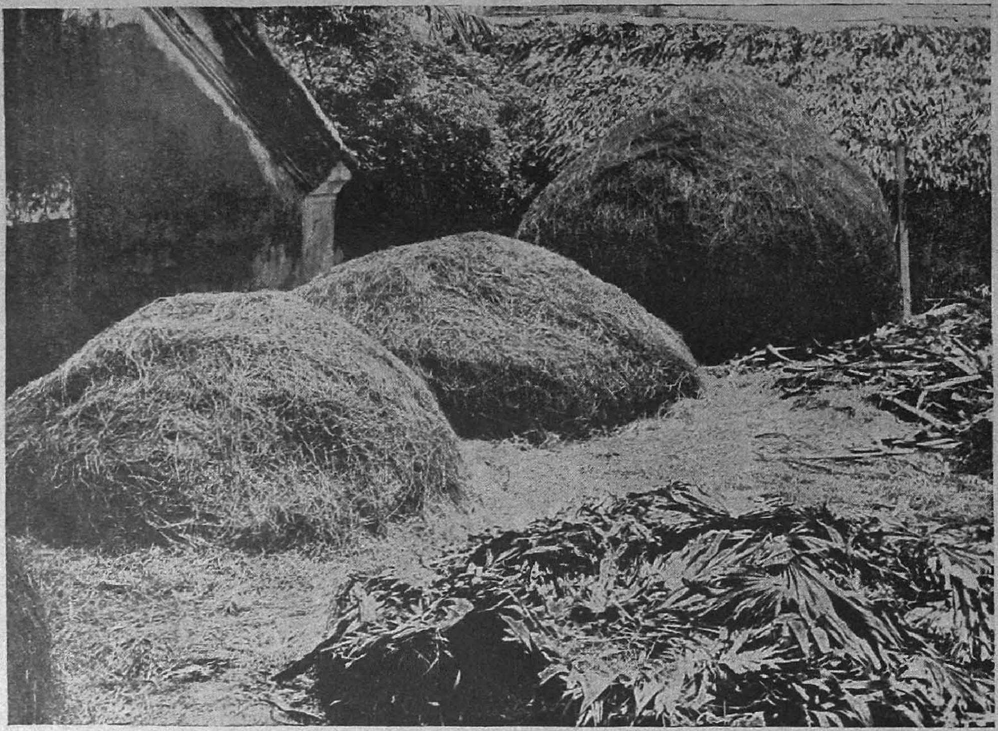
58. An auspicious day in the month of Adi (ஆடி) will be celebrated as *Vidai Muhurtham* (Vidai means Seeds) to mark the commencement of agricultural operations. Seeds along with betel leaves, betel nuts and coconut will be taken to the field and placed on the north-eastern corner of the field. Coconut will be broken, camphor lighted and the people will worship the image of Lord Vigneswara (*Ganesa*) made of cowdung or mud. The image will be decorated with blades of a kind of grass (*Arugampull*). After that a handful of seeds will be sown in the field. This is celebrated with an idea of commencing the operation on an auspicious day though actual sowing will be



Another type of granary made of mud.



The fruits of labour — The farmers store the winnowed grains in hay bundles.



The hay-stock is stored at the backyard of the house.

taking place after the rains set in. Similarly at the end, a handful of corn will be reaped and brought to the home on an auspicious day though the actual harvest will depend on the availability of labour. This is usually done in the month of Thai (தை).

Reciprocal aid in agriculture

59. This study is to find out the lending and borrowing of agricultural implements and labour in the village and the results are tabulated in Table No. XXII.

We find that the Thevar Community generally does not borrow or lend implements for labour. On the other hand, both Hindu Pallars and Christian Pallars help each other to a large extent. Twenty-five out of 66 agricultural households among Hindu Pallars borrow implements and 23 households take the help of neighbours at the time of sowing and harvesting. Twenty-two families help neighbours in cultivation in the form of manual labour. Among Christian Pallars, 12 families borrow implements, 11 families borrow labour and 11 give labour. Reciprocal aid is found to be negligible in other communities. For the village as a whole, out of 224 households practising agriculture, 55 borrow implements, 52 take the help of neighbours and 49 assist neighbours.

TABLE No. XXII

Reciprocal aid in agricultural practices

Community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation	Number of households that take help of neighbours at the time of sowing or harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
Hindu Pallar	66	25	23	22	...
Thevar	59	3	4	3	...
Ambalakkaran	18	7	6	6	...
Vellala	20	1	1	1	...
Asari	16	5	5	5	...
Konar	6	1	1	...	...
Hindu Nadar	1	...	...	...	...
Pandaram	3	1	1	1	...
Vannan	4	...	...	...	...
Brahmin	1	...	...	...	...
Ambattan	3	...	...	...	...
Naidu	2	...	...	...	...
Chettiar	4	...	...	...	...
Christian Pallar	20	12	11	11	...
Atheist	1	...	...	...	...
Total	**224**	**55**	**52**	**49**	...

Quantum of agricultural produce

60. Thevar community produces 5,214 bags of paddy annually from which their households consume 2,577 bags and the rest is available for sale. For Hindu Pallars production is 1,134 bags, consumption 868½ and 265½ bags respectively for sale. For Vellalas, the figures are 749, 426 and 323 respectively. Chettiars produce 290 bags, consume 157½ and sell 132½ bags. For Christian Pallars, the figures are 266, 221 and 45 respectively. Ambalakkarans produce 294½, consume 251½ and 43 bags are available for sale. Asaris produce 236½, consume 206½ and sell 30. Most of the other communities produce small quantities and consume practically the entire lot. Table No XXIII shows the quantity produced and consumed in the village.

Consumption depends on the size of the families and the production mainly on, the area owned. The Thevars own the maximum area and hence their production is the highest. Numerically, they are not the strongest community and so the consumption is comparatively less and saleable surplus is high. In

TABLE No. XXIII

Quantum of agricultural produce

Community	Annual quantity of paddy produced (Bags)	Annual quantity of paddy consumed (Bags)	Annual quantity available for sale (Bags)
(1)	(2)	(3)	(4)
Hindu Pallar	1,134	868½	265½
Thevar	5,214	2,577	2,637
Ambalakkaran	294½	251½	43
Vellala	749	426	323
Asari	236½	206½	30
Konar	73	58	15
Hindu Nadar	30	30	...
Pandaram	41	41	...
Vannan	68	33	35
Brahmin	75	35	40
Ambattan	73	43	30
Naidu	33	33	...
Chettiar	290	157½	132½
Christian Pallar	266	221	45
Atheist	100	25	75
Total	8,677	5,006	3,671

the case of Chettiars also, the consumption is comparatively less. But in the case of most of the other communities, production is low because of small extent of land and consumption high because of large number of consumers. This leads to the question of self-sufficiency in food. Our findings in this aspect is given in Table No. XXIV. Out of 66 including Pallan households engaged in agriculture, 40 are self-sufficient, 3 have surplus production and 23 have a deficit. In the case of Thevars, out of 59 households, 20 are self-sufficient, 34 are surplus and 5 are deficit. In the case of Ambalakkarans, 12 out of 18 households are self-sufficient, 6 are deficit and no household is surplus. In the case of Vellalas, 11 are self-sufficient in full, 5 are surplus and 4 deficit. Three households out of four in Chettiyars have surplus and one is self-sufficient. Most of the other communities do not have surplus and many of them are deficit.

TABLE No. XXIV

Quantum of agricultural produce and disposal

Community	Total No. of households engaged in agriculture or as rent receivers	Number of households self sufficient in food grains	Number of households with surplus produce	Number of households with deficit
(1)	(2)	(3)	(4)	(5)
Hindu Pallar	66	40	3	23
Thevar	59	20	34	5
Ambalakkaran	18	12	...	6
Vellala	20	11	5	4
Asari	16	11	...	5
Konar	6	4	...	2
Hindu Nadar	1	1	...	...
Pandaram	3	1	...	2
Vannan	4	1	...	-
Brahmin	1	...	1	...
Ambattan	3	2	...	1
Naidu	2	2	...	...
Chettiar	4	1	3	...
Kuravan	...	...	...	...
Mudaliyar	...	...	...	...
Parayan	...	...	...	...
Chakkiliyan	...	...	...	...
Puthirai Vannan	...	...	...	...
Christian Pallar	20	13	...	7
„ Nadar	...	...	...	...
Atheist	1	...	1	...
Total	224	119	47	58

Income and expenditure pattern

61. As this village is primarily an agrarian one, where the produce of the hard work of the people is paddy, a large portion of which is locally consumed, the people are generally poor. There are no industries or commerce or other activities to supplement their income. The uneven distribution of holdings makes the situation worse because it makes incomes also uneven. Taking personally the distribution of households by income groups, as shown in Table No. XXV, we find that among Pallars 8 57 per cent

TABLE No. XXV

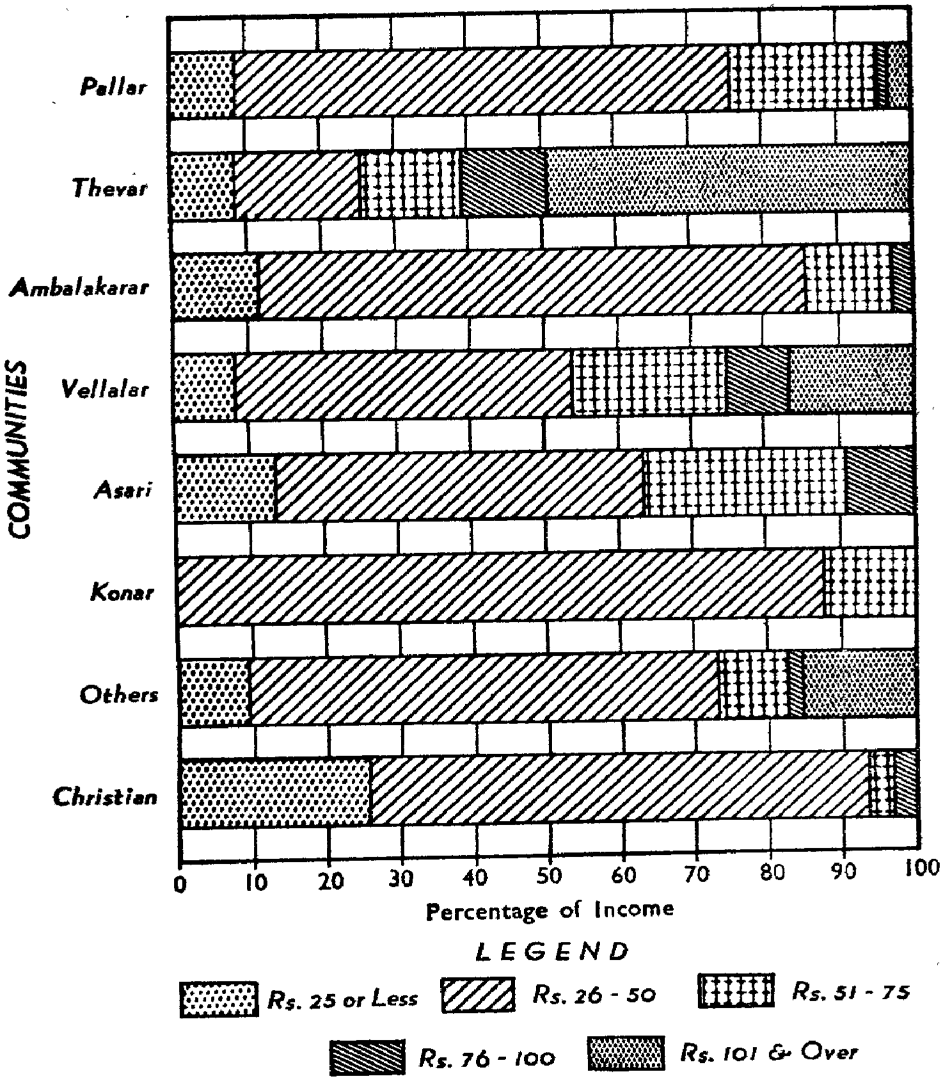
Monthly income of households by source and occupation

Community	Occupation of the head of households	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26–50	Rs. 51–75	Rs. 76–100	Rs. 101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Pallar	Cultivation	3	18	10	1	2
	Agricultural labourer	3	28	4	...	...
	Lease cultivation	...	1	...	...	...
Thevar	Cultivation	2	10	8	7	29
	Agricultural labourer	2	7	...	...	...
	General labourer	...	1	...	...	...
	Dependent	1	...	...	...	...
Ambalakkaran	Cultivation	...	7	3	1	...
	Business	...	1	...	...	...
	Agricultural labourer	3	17	1	...	...
	Postman	1	...	...	...	...
	General labourer	...	1	...	...	...
Vellala	Piper	...	...	1	...	...
	Retail business	...	...	1	...	...
	Cultivation	1	5	3	2	4
	Lease cultivation	...	1	...	...	...
	Agricultural labourer	...	4	...	...	...
	General labourer	1	1	...	...	...

Table No. XXV (contd).

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Asari	Agricultural labourer	1	...	...	...	...
	Cultivation	...	1	2	...	...
	Blacksmith	...	5	2	1	...
	Carpenter	2	3	1	...	...
	Goldsmith	...	1	1	1	...
	Timber sawyer	...	1	...	...	...
Konar	Cultivation	...	...	1	...	...
	Agricultural labourer	...	14	...	...	...
	Watchman	...	...	1	...	...
Nadar	Tapping	...	4	1	...	...
	Agricultural labourer	...	1	...	1	...
Pandaram	Tea shop	...	1	...	...	...
	Retail Trade	...	...	1	...	...
	Cultivation	...	...	...	...	1
	Agricultural labourer	...	1	...	...	...
	Mason	...	1	...	...	...
	Rice Cake selling	1	...	...	...	...
	General labourer	...	1	...	...	...
Vannan	Washerman	...	5	...	...	...
Brahmin	Non-ordained worker	...	1	1	1	...
	Teacher	...	...	...	...	1
	Cultivation	...	...	...	...	1
Ambattan	Agricultural labourer	...	1	...	...	...
	General labourer	1	...	...	...	...
	Barber	1	1	...	...	...

INCOME LEVELS



Expenditure

62. Taking into consideration the expenditure pattern of the village as a whole, Rs. 29.96 is the average expenditure per household on cereals. Rs. 18.44 is spent on other items of food. Thus the average expenditure per household on food is Rs. 48·41 which means a total of Rs. 14,958.75. This is 75.30 per cent of the total expenditure. The next important item in expenditure is clothing with Rs. 3.84 on an average per household. It works out to 5.96 per cent of the total expenditure. 26.6 per cent households spend Rs. 3.60 on an average on fuel and this works out to 4.82 per cent of the total expenditure. Expenditure on other items like education, medical fees and medicines, amusements, dhobi—all work out to be a very negligible proportion to the total expenditure. This is mainly because smaller number of households spend on those items or the average expenditure per household is low. Food, clothing and fuel account for 85 per cent of the total expenditure. Very little is left for amusements or savings.

63. In the case of households with less than Rs. 25, the average expenditure per household on food is Rs. 19.56, nearly 80 per cent of the income; in the income-group Rs. 26-50 per month, the average expenditure on food is Rs. 31.98; in the case of income groups Rs. 51-75, Rs. 76-100 and Rs. 100 and above, the average expenditure on food is Rs.47.68, Rs.73.68 and Rs.128.57 respectively. Thus we find that considerable proportion of the income is spent on food materials by all income groups. For education, the average expenditure is less than Rs. 2 in the first two income groups, less than Rs. 4 in the next two groups and only Rs. 13.73 in the income group Rs. 100 and above. We also find that the number of households incurring expenditure under this head is comparatively low in all income groups. Clothing and fuel are given little more importance by all income groups except the highest one. Peculiarly enough, unusually large proportion of income is seen to be spent on travelling. This is the case in all income groups. The expenditure pattern of the households belonging to different income groups is given in Table No. XXVI.

64. Considering the total expenditure of the various income groups, we find that in the group Rs. 25 or less, Rs. 23.64 is spent. In the group Rs. 26-50, Rs. 40.47 is spent on an average. In the next groups Rs. 60.42, Rs. 90.02 and Rs. 185.99 respectively are spent. This being the average, it necessarily means that a good number of households will be spending more than that. Unforeseen circumstances will add to the expenditure under particular heads, for example, if somebody is seriously ill, the expenditure on medicine will go up considerably. As there is hardly any saving in the various income groups, people are forced to borrow money for this expenditure. This takes us to the problem of indebtedness.

Indebtedness

65. Indebtedness has been analysed by the various income groups as the cause for borrowing. The number of indebted households and the average indebtedness etc., are given in Table No. XXVII.

Of course, in the village as a whole, 238 households out of 309 (77.02 per cent) are indebted to the tune of Rs. 1,14,945. This makes an average of Rs. 482.96 per household. Peculiarly enough, the degree of indebtedness is the lowest (69.69 per cent) in the last income group. By actual figures also, it is the lowest, the total indebtedness of the group being Rs. 4,370 which works out to an average of Rs. 190 per household. This is less than half of the average for the village. Poorer people try to avoid borrowing because with their limited income, it will be almost impossible for them to repay the loan. Their wants are few and if at all they borrow, they try to minimise the amount. The percentage of indebted households for the income group Rs. 101 and above is 69.77. Considering the fact that these people are richer, this percentage is quite large. For this group, total debt works out to Rs. 34,145 making an average of Rs. 1,138.17 per household. The average is nearly three times the village figure. The highest percentage of households in debt is for the income group Rs. 51-75. But in their case, the average is less than the figure for the village. The number of households in the income group Rs. 26-50 is 173, though the percentage of indebted households is only 75.72. Actually the number of indebted households works out to 131. This is nearly 55 per cent of the total indebted households. The actual amount of their borrowing is the highest, namely, Rs. 47,710 though the average is only 364. Thus we find that the average indebtedness per household steadily increases from the lowest to the highest income groups. The richer multiply their wants and vie with each other in spending lavishly. They have a feeling of security because they think that their assets and income will help them to wipe off the debts. But debt is a vicious circle and once the household is caught up in debtt often finds it difficult to get out of it.

TABLE No. XXVI

Average monthly expenditure per household by income groups

Items of expenditure	All households: No. of households	All households: Average expenditure per household	Percentage of expenditure on food/other items	Rs. 25 or less: No. of Households	Rs. 25 or less: Average expenditure	Rs. 26–50: No. of Households	Rs. 26–50: Average expenditure	Rs. 51–75: No. of Households	Rs. 51–75: Average expenditure	Rs. 76–100: No. of Households	Rs. 76–100: Average expenditure	Rs. 101 & over: No. of Households	Rs. 101 & over: Average expenditure
		Rs. nP.			Rs. nP		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Cereals	309	29·96	46·61	33	11·08	173	18·92	45	29·90	15	46·16	43	83·30
Other items	309	18·44	28·69	33	8·48	173	13·06	45	17·80	15	27·52	43	45·27
Total for food groups	309	48·41	75·30	33	19·56	173	31·98	45	47·70	15	73·68	43	128·57
Education	31	7·81	1·22	1	0·50	7	1·03	6	3·91	2	2·50	15	13·73
Clothing	308	3·84	5·96	32	1·66	173	2·76	45	3·62	15	3·96	43	10·00
Fuel	266	3·60	4·82	18	1·56	146	2·56	45	3·65	15	5·26	42	7·45
Dhoby or soap	293	0·84	1·25	29	0·57	167	0·66	44	0·78	14	1·00	39	1·85
Barber	266	0·79	1·06	14	0·57	158	0·66	43	0·79	14	0·97	37	1·36
Travelling	223	2·08	2·34	12	1·08	119	1·38	35	1·65	14	2·38	43	4·55
Medical fees and medicines	13	1·77	0·12	1	0·50	2	0·75	1	0·50	1	0·50	8	2·50
Religious observances	1	1·00	0·01	...	...	...	...	...	...	...	...	1	1·00
Amusements	108	2·17	1·18	2	0·50	42	1·35	20	1·60	7	2·00	37	3·54
Savings	2	3·00	0·03	...	...	2	3·00	...	...	...	...	...	...
Payment of debts	123	3·28	2·03	9	1·44	70	2·54	23	2·71	5	5·20	16	7·75
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Other items	22	42·38	4·68	1	1·00	4	1·38	...	...	...	...	17	54·47
Total	309	64·29	100·00	33	23·64	173	40·57	45	60·42	15	90·02	43	185·99

TABLE No. XXVII

Indebtedness

Community	Income group	Total No. of households	Indebtedness by income group: No. of households in debt	Percentage of indebted households	Total indebtedness	Average indebtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs.	Rs. nP.
Pallar	Rs. 25 and below	6	2	33·33	800	400·00
	Rs. 26 to 50	47	47	100·00	17,830	379·36
	Rs. 51 to 75	14	14	100·00	4,200	300·00
	Rs. 76 to 100	1	1	100·00	2,000	2,000·00
	Rs. 101 and over	2	2	100·00	1,600	800·00
	Total	**70**	**66**	**94·29**	**26,430**	**400·45**
Thevar	Rs. 25 and below	5	2	40·00	450	225·00
	Rs. 26 to 50	18	16	88·89	8,240	515·00
	Rs. 51 to 75	8	8	100·00	3,475	434·38
	Rs. 76 to 100	7	6	85·71	5,000	833·33
	Rs. 101 and over	29	19	65·51	24,095	1,268·16
	Total	**67**	**51**	**76·12**	**41,260**	**809·02**
Ambalakkaran	Rs. 25 and below	4	3	75·00	250	83·33
	Rs. 26 to 50	26	2	7·69	5,565	2,782·50
	Rs. 51 to 75	4	2	50·00	2,250	1,125·00
	Rs. 76 to 100	1	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**35**	**7**	**20·00**	**8,065**	**1152 14**
Vellalar	Rs. 25 and below	2	2	100·00	580	290·00
	Rs. 26 to 50	11	8	72·72	1,355	169·38
	Rs. 51 to 75	5	5	100·00	3,275	655·00
	Rs. 76 to 100	2	2	100·00	1,000	500·00
	Rs. 101 and over	4	4	100·00	3,900	975·00
	Total	**24**	**21**	**87·50**	**10,110**	**481·43**

Table No. XXVII (contd)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs.	Rs. nP.
Asari	Rs. 25 and below	3	3	100·00	350	116·67
	Rs. 26 to 50	11	9	81·82	2,300	255·56
	Rs. 51 to 75	6	5	83·33	2,655	531·00
	Rs. 76 to 100	2	2	100·00	1,550	775·00
	Rs. 101 and over	...	...	...	...	...
	Total	**22**	**19**	**86·36**	**6,855**	**360·79**
Konar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	14	9	64·28	2,000	222·22
	Rs. 51 to 75	2	2	190·00	350	175·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**16**	**11**	**68·75**	**2,350**	**213·64**
Nadar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	5	3	60·00	850	283·33
	Rs. 51 to 75	1	1	100·00	150	150·00
	Rs. 76 to 100	1	1	100·00	1,215	1,215·00
	Rs. 101 and over	...	...	...	...	...
	Total	**7**	**5**	**71·43**	**2,215**	**443·00**
Vannan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	5	5	100·00	1,400	280·00
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**5**	**5**	**100·00**	**1,400**	**280·00**
Pandaram	Rs. 25 and below	1	1	100·00	100	100·00
	Rs. 26 to 50	4	4	100·00	650	162·50
	Rs. 51 to 75	1	1	100·00	400	400·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	1	...	...	...	...
	Total	**7**	**6**	**85·71**	**1,150**	**191·67**

Table No. XXVII (contd)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs.	Rs. nP.
Brahmin	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	1	100·00	200	200·00
	Rs. 51 to 75	1	1	100·00	300	300·00
	Rs. 76 to 100	1	...	...	...	...
	Rs. 101 and over	2	1	50·00	300	300·00
	Total	5	3	60·00	800	266·67
Ambattan	Rs. 25 and below	2	1	50·00	600	600·00
	Rs. 26 to 50	2	2	100·00	2,150	1,075·00
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	4	3	75·00	2,750	916·67
Naidu	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	4	4	100·00	650	162·50
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	4	4	100·00	650	162·50
Chettiar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	1	100·00	500	500·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	3	2	66·67	1,950	975·00
	Total	4	3	75·00	2,450	816·66
Kuravan	Rs. 25 and below	1	1	100·00	15	15·00
	Rs. 26 to 50	1	1	100·00	20	20·00
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	2	2	100·00	35	17·50

Table No. XXVII (contd)

(1)	(2)	(3)	(4)	(5)	(6) Rs.	(7) Rs. nP.
Mudaliyar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	.	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	...	...	...	...
Parayan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	..	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	...	...	...	...
Chakkiliyan	Rs. 25 and below	1	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	...	...	...	...	..
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	...	...	...	...
Puthirai Vannan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	1	100·00	100	100·00
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	1	100·00	100	100·00
Christian Pallar	Rs. 25 and below	8	8	100·00	1,225	153·13
	Rs. 26 to 50	20	19	95·00	4,400	231·58
	Rs. 51 to 75	2	2	100·00	400	200·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	1	1	100·00	300	300·00
	Total	31	30	96.77	6,325	210·83

Table No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs.	Rs. nP.
Christian Nadar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	...	...	...	...
Athiest	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	1	1	100·00	2,000	2,000 00
	Total	1	1	100·00	2,000	2,000·00
Village Total	Rs. 25 and below	33	23	69·69	4,370	190·00
	Rs. 26 to 50	173	131	75·72	47,710	364·19
	Rs. 51 to 75	45	42	93·33	17,955	427·50
	Rs. 76 to 100	15	12	80·00	10,765	897·08
	Rs. 101 and over	43	30	69·77	34,145	1,138·17
	Total	309	238	77·02	114,945	482·96

66. Among Pallars, 94.28 per cent of households are in debt, though the average debt per household is only 400.45 which is less than the average for the village. Here also, the average is higher in the case of higher income groups. In the case of Thevars, again the trend is noticed, that is, the average debt per household increases with income. Though only 76·22 per cent of households are indebted, the average for the community is Rs. 809.02. We find a change in the case of Ambalakkarans. There is only one household with more than Rs. 75 as income. But the low income groups are heavily indebted, the average for the groups Rs. 26-50 and Rs. 51-75 being Rs. 2,782.50 and Rs. 1,125 respectively. Just four households in these two groups are having a total of Rs. 7,815. For the community as a whole, though only 20.59 per cent households are indebted, the average works out to Rs. 1,152.14. Thirty out of 31 households of Christian Pallars (96.77 per cent) are having debts the average being Rs. 210·83 per household. In the case of Vellalas, 21 households out of 24 (87.50 per cent) are having debts, the average being Rs. 481.42. Most of the other households belonging to minor communities are also indebted. But the average debt per household is low. Practically, in all cases, the average increases from lowest to the highest income groups.

Cause of debt

67. This is analysed under twelve categories. For the village as a whole, we find that the major portion of borrowing has been for day to day ordinary wants. In most of the cases, it is for house construction and marriages—14.84 per cent and 13.27 per cent respectively

TABLE No. XXVIII

Indebtedness by cause

Community	Cause	Amount of debt	Number of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
		Rs.		
Pallar	(a) Purchase of land	1,000	1	3·78
	(b) House construction or repairs to existing building	5,250	18	19·86
	(c) Marriages	3,350	11	12·68
	(d) Festivals	100	1	0·38
	(e) Sickness	800	3	3·03
	(f) Ordinary wants	13,130	51	49·68
	(g) Household cultivation	1,800	6	6·81
	(h) Confinement	1,000	3	3·78
	(i) Business run by the household	...	...	...
	Total	**26,430**	**94**	**100 00**
Thevar	(a) Purchase of land	6,300	6	15·27
	(b) House construction or repairs to existing building	6,170	22	14·95
	(c) Marriages	6,100	8	14·78
	(d) To clear outstanding debts	5,800	3	14·06
	(e) Sickness	300	1	0·73
	(f) Ordinary wants	11,890	26	28·81
	(g) Household cultivation	4,100	4	9·94
	(h) Confinement	100	1	0·24
	(i) Others	500	1	1·22
	Total	**41,260**	**72**	**100·00**

Table No. XXVIII (contd)

(1)	(2)	(3)	(4)	(5)
		Rs.		
Ambalakkaran	(a) Purchase of land	1,800	2	22·32
	(b) House construction or repairs to existing building	450	25	5·58
	(c) Marriages	600	2	7·44
	(d) Ordinary wants	4,415	25	54·74
	(e) Household cultivation	800	2	9·92
	Total	**8,065**	**56**	**100·00**
Vellala	(a) House construction or repairs to existing building	2,050	9	20·28
	(b) Marriages	400	2	3·96
	(c) Sickness	700	3	6·92
	(d) Ordinary wants	4,460	17	44·11
	(e) Household cultivation	2,500	4	24·73
	Total	**10,110**	**35**	**100·00**
Asari	(a) House construction or repairs to existing building	1,125	4	16·41
	(b) Marriages	870	4	12·69
	(c) Sickness	50	2	0·73
	(d) Ordinary wants	4,060	16	59·23
	(e) Household cultivation	750	4	10·94
	Total	**6,855**	**30**	**100·00**
Konar	(a) Ordinary wants	2,350	11	100·00
	Total	**2,350**	**11**	**100·00**

Table No. XXVIII (contd)

(1)	(2)	(3)	(4)	(5)
Nadar	(a) House construction or repairs to existing building	Rs. 315	1	14·22
	(b) Marriages	700	2	31·60
	(c) Ordinary wants	1,200	5	54·18
	Total	**2,215**	**8**	**100·00**
Pandaram	(a) House construction or repairs to existing building	250	1	21·74
	(b) Ordinary wants	900	4	78·26
	Total	**1,150**	**5**	**100·00**
Vannan	(a) House construction or repairs to existing building	500	1	35·72
	(b) Ordinary wants	900	4	64·28
	Total	**1,400**	**5**	**100·00**
Brahmin	(a) Ordinary wants	800	3	100·00
	Total	**800**	**3**	**100·00**
Ambattan	(a) Ordinary wants	2,750	3	100·00
	Total	**2,750**	**3**	**100·00**
Naidu	(a) Marriages	100	1	15·39
	(b) Ordinary wants	250	2	38·46
	(c) Household cultivation	200	1	30·76
	(d) Business run by the household	100	1	15·39
	Total	**650**	**5**	**100·00**

Table No. XXVIII (contd).

(1)	(2)	(3)	(4)	(5)
Chettiar	(a) House construction or repairs	Rs.		
	to existing building	250	1	10·20
	(b) Ordinary wants	700	1	28·57
	(c) Household cultivation	1,000	1	40·28
	(d) Business run by the household	500	1	20·41
	Total	**2,450**	**4**	**100·00**
Kuravan	(a) Ordinary wants	35	2	100·00
	Total	**35**	**2**	**100·00**
Puthirai Vannan	(a) Ordinary wants	100	1	100·00
	Total	**100**	**1**	**100·00**
Christian Pallar	(a) Purchase of land	200	1	3·16
	(b) House construction or repairs			
	to existing building	200	1	3·16
	(c) Marriages	600	3	9·48
	(d) Ordinary wants	5,025	25	79·45
	(e) Household cultivation	300	2	4·75
	Total	**6,325**	**32**	**100·00**
Atheist	(a) House construction or repairs			
	to existing building	500	1	25·00
	(b) Marriages	1,500	1	75·00
	Total	**2,000**	**2**	**100·00**

Table No. XXVIII (contd).

(1)	(2)	(3)	(4)	(5)
		Rs.		
Village Total	(a) Purchase of land	9,300	10	8·09
	(b) House construction or repairs to existing building	17,060	84	14·84
	(c) Marriages	14,220	34	12·37
	(d) Festivals	100	1	0·09
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	5,800	3	5·04
	(g) Sickness	1,850	9	1·61
	(h) Ordinary wants	52,965	196	46·08
	(i) Household cultivation	11,450	24	9·96
	(j) Confinement	1,100	4	0·96
	(k) Business run by the household	600	2	0·53
	Others	500	1	0·43
	Total	114,945	?68	100·00

The borrowing has been negligible as far as festivals, confinements of ladies, business etc., are concerned. Borrowing for cultivation also accounts for only 9.96. Table No. XXVIII indicates the causes of debt.

Thus borrowing has not been mainly for productive purposes. These loans will, therefore, increase the repaying capacity of the borrower and he will find it extremely difficult to free himself from the obligations: Studying it community-wise, we find that Hindu Pallars conform to the village pattern. Regarding Thevars, the two peculiar features are that 14.78 per cent of debts is for marriage purposes and 14.06 per cent is for clearing outstanding debts. Ambalakkarans borrow mainly for ordinary wants and for purchase of land and marriages. Asaris incur 12.69 per cent of debts for marriages. All the borrowings of Konars are for day-to-day expenditure. Nadars incur 31.60 per cent of debt for marriages. All the borrowings of Brahmins also are for ordinary wants. In all the other minor communities also, ordinary wants is the main cause for debt. One peculiarity in the village is that the expenditure on festivals is not much. No household spends more than Rs. 40 on festivals. Most of them spend either nothing or less than Rs. 5. To sum up, we can classify debts as follows :

Nature of debt	No. of households in debts	Amount of debt	Percentage to total
		Rs.	
Productive	120	38,410	33.42
Unproductive	232	67,785	58.97
Unavoidable	16	8,750	7.61
Total	368	114,945	100.00

Debts incurred for purchase of land, household cultivation, house construction and repairs, and business are productive and will be enhancing the capacity of the borrower. Debts due to sickness, confinement of ladies, etc., are unavoidable and the rest are unproductive.

68. The main source for borrowing these amounts has been the village money-lenders. Due to fear of them, people do not reveal the rate of interest or other conditions of the loan. But still they admit that the rates are high; in the absence of other borrowing agencies to give them these loans, the people will be forced to go to them again and again. Very high rate of interest adds to the burden of the loan and many people find it difficult even to remit the interest in time, leave alone the principal. Sometimes, they pledge their ornaments or mortgage their lands; when they become almost helpless, they are forced to part with their assets. The people of this village have realised the importance of developing other agencies for supply of credit. In 1960, a multi-purpose Co-operative Society was started in the village and its main function is to cater to the financial needs of the villagers. Being a small society, it can give only smaller amounts for short terms. This will mean that the people will again resort to borrowing from money lenders. The Society has to be improved to meet the financial requirements of the village folk.

Livestock

69. The position of livestock in this village is not at all satisfactory. The animals are very unhealthy and their efficiency from the point of view of milk yield or draught capacity is very low. The large numbers do not truly represent the position of animal life in the village. Forty seven Pallar households own 113 milch cattle. Fifty-two Thevar households own 139 animals; 22 Ambalakkaran households own 47 animals, 15 Vellalar households own 25 animals and 4 Chettiar households own 33 animals. Regarding the draught bullock, 57 Pallar households, 53 Thevar households, 18 Ambalakkaran households, 12 Vellala households, 12 Asari households, 14 Christian Pallar households own 124, 218, 40, 38, 24 and 27 animals respectively. Fifteen Thevar households own 41 buffaloes and the rest own only very small numbers. The ownership of sheep, duck and pig is very meagre. The livestock statistics is given in Table No. XXIX.

Poultry

70. Regarding poultry, 39 Pallars and 35 Thevar households own 108, 118 birds respectively. There is no proper effort to improve the breed of the birds. There is also no attempt at maintaining proper grazing ground. There was a cattle pound which is now in a dilapidated condition. After the harvest, some people from Ramanathapuram, Tiruchirapalli and Madurai etc., bring ducks in large numbers to this village and they are allowed to live in Peria Eri for a month or two. They are also allowed to take their food from the fields and the villagers charge them roughly about Rs. 1,200. The eggs are collected and sent to Madras and other towns for sale. This money is utilised for maintenance of the supply channels (locally called *Varthalai*) for diverting the jungle stream to the Peria Eri. A man is supposed to regulate the water supply and he is paid from the annual fund of the village. The ducks are brought twice in a year after the harvest.

TABLE No. XXIX

Livestock Statistics

Community	Milch cattle		Draught bullock		Goat / Sheep		Buffaloes		Duck		Fowl	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallar	47	113	57	124	4	32	...	...	...	...	39	108
Thevar	52	139	53	218	1	25	15	41	1	4	35	118
Ambalakkaran	22	47	18	40	...	...	2	3	...	...	9	18
Vellala	15	35	12	38	...	...	1	1	...	...	9	24
Asari	9	13	12	24	...	...	...	...	...	...	8	24
Konar	5	16	8	15	...	...	...	...	...	...	2	4
Nadar	1	6	1	2	...	...	...	...	...	...	4	8
Pandaram	7	14	2	4	...	...	3	10	...	...	5	11
Brahmin	3	5	2	5	...	...	...	...	...	...	...	...
Vannan	1	2	2	4	...	...	...	...	...	...	4	13
Chettiar	4	33	4	8	2	50	1	2	...	...	2	11
Ambattan	2	4	2	4	...	...	...	...	...	...	...	...
Naidu	2	7	2	4	...	...	...	...	...	...	1	3
Kuravan	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	1	3
Mudaliyar	...	...	...	...	...	...	...	...	...	...	...	...
Chakkiliyan	...	...	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...	...	...
Christian Pallar	4	10	14	27	...	...	...	...	...	...	13	40
,, Nadar	...	...	...	...	...	...	...	...	...	...	1	3
Atheist	1	3	1	4	...	...	...	...	...	...	...	...
Total	175	447	190	521	7	107	22	57	1	4	133	388

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion and castes

71. The major religions in the village are Hinduism and Christianity. Out of 309 households, 278 embrace Hinduism and the rest are Christians. All the thirty-one Christian families are Pallans converted. The Christian Pallars live separately from the Hindu Pallars and have their own priest and parish. Though outwardly we de not find any persecution practised on the basis of religion, caste system exists in the village. Various castes move about freely though intercaste marriages are not found in large numbers. Harijans have been given entrance to the temples but still they do not enter the interior rooms of caste Hindus. During the survey, an attempt was made to assess the opinion of the people regarding the admissibility and desirability of intercaste marriages and the results are given in Table No. XXX. Most of the people prefer

TABLE No. XXX

Permissibility and desirability of intercaste marriage

Community	Number of persons interviewed	Number of persons who consider it permissible to join marital tie with any caste	Number of persons who consider it desirable to join marital tie with all castes
Pallar	70	...	6
Thevar	67	1	2
Ambalakkaran	35	...	1
Vellala	24	...	4
Asari	22	1	1
Konar	16	...	...
Pandaram	7	...	...
Nadar	7	...	...
Vannan	5	...	1
Brahmin	5	...	1
Ambattan	4	...	
Naidu	4	...	...
Chettiar	4	...	...
Kuravan	2	...	...
Mudaliyar	1	...	...
Chakkiliyan	1	...	...
Parayan	1	...	...
Puthirai Vannan	1	...	...
Christian Pallar	31	1	3
„ Nadar	1	...	...
Atheist	1	...	...
Total	**309**	**3**	**20**

to maintain *status-quo* and do not express any positive liking for marriages into different castes. The caste system anyhow has not stood in the way of progress for Harijans. In fact, the Harijan locality of the village is clean and the houses are just like the houses of Caste-Hindus. The Vice-President of the local Panchayat is a well-to-do elderly Harijan who is at present building a strong tiled house. They are hard-working people and many of them own lands.

Caste Panchayat:

72. Caste Panchayat used to play a dominant role in the past in settling disputes between various members of a particular caste. Usually, elderly people used to constitute these Panchayats but, of late, these have dwindled in their importance. Only among the Thevars and Christian Pallars, there is some sort of apology for caste Panchayats. But their influence is

TABLE No. XXXI

Functions of Caste Panchayat

Community	No. of households	No. according to whom *functions of caste* Panchayat are to settle disputes among them and promote their welfare
Hindu Pallar	70	1
Thevar	67	10
Ambalakkaran	35	...
Vellala	24	...
Asari	22	...
Konar	16	...
Hindu Nadar	7	...
Pandaram	7	...
Vannan	5	...
Brahmin	5	...
Ambattan	4	...
Naidu	4	...
Chettiar	4	...
Kuravan	2	...
Mudaliyar	1	...
Chakkiliyan	1	...
Parayan	1	...
Puthirai Vannan	1	...
Christian Pallar	31	31
" Nadar	1	...
Atheist	1	1
Total	309	43

very limited. The objective of the Caste Panchayats as given in Table No. XXXI is stated to be to settle disputes and promote general welfare.

General knowledge

73. General knowledge of the people seems to be very low. In a village, so much dependent on land which is handed over from generation to generation, only four persons as shown in Table No. XXXII knew something about the changes in Hindu Laws of Succession and Adoption.

Moreover as shown in Table No. XXXIII, 221 households out of 309 knew the name of district headquarters, 264 the taluk headquarters and 275 the police station. Peculiarly enough, only 110 households knew the Panchayat Union Headquarters.

It is also seen from Table No. XXXIV, that only 6 persons were aware of the prohibition of Untouchability under the Law. The spread of education is now on the increase. We can hope, therefore, in the next generation, the position will be improved considerably.

TABLE No. XXXII

Awareness of changes in Hindu Laws of Succession and Adoption

Community	Number of persons interviewed	Number aware that there have been changes in Hindu Adoption Act	Number that could describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could dercribe the changes in Hindu Succession Act correctly
Thevar	67	1	...	1	...
Konar	16	1	...	1	...
Brahmin	5	1	...	1	...
Naidu	4	1	...	1	...

Panchayat

74. The village Panchayat Board for village came into being on 18th August 1960. It has eight members including the President and the Vice-President. The President belongs to Thevar community and the Vice-President to Pallan community. The distribution of members is one Thevar, 2 Pallans, one Pillai, one Christian, one Ambalakkaran and one Naidu. In the present set-up in the State, the Panchayats are entrusted with the task of collecting taxes and implementing the development works.

Civic administration

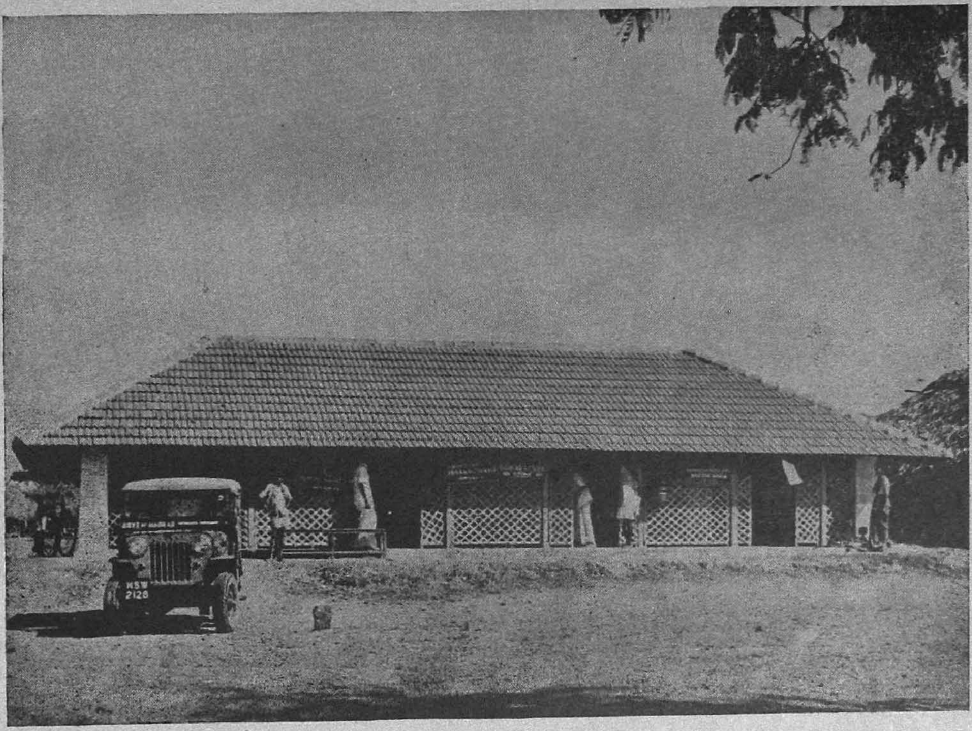
75. In the opinion of the villagers, the most important thing attended to by the Panchayat Board has been to metal the road to the village. Due to jungle streams and other water-course on the way, the work has not been completed so far. The Panchayat has also started an Elementary School in the village, which has now been upgraded to Higher Elementary level. Table No. XXXV clearly shows the awareness of the villagers of the Panchayat and its functions.

A good number of villagers feel that the Panchayat can help in the general improvement of the village. Though no one holds the view that Panchayat has done any harm to the village, most of the people feel that, since the inception of the Panchayat, there has been no improvement or harm to the villagers.

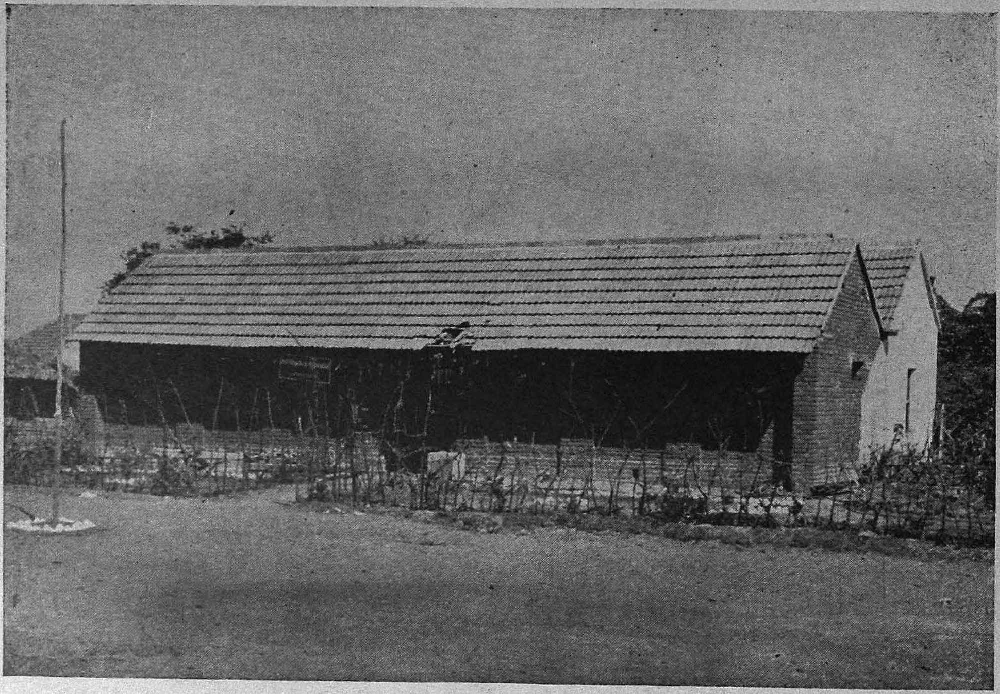
TABLE No. XXXIII

Range of information

Community	Total No. of households	Number of heads of households who know the name of: District headquarters	Taluk headquarters	Panchayat Block headquarters	Police station	Principal rivers of the district
Hindu Pallar	70	46	65	17	64	70
Thevar	67	53	57	34	59	67
Ambalakkaran	35	28	32	13	31	35
Vellala	24	19	20	16	19	24
Asari	22	15	17	3	19	19
Konar	16	16	16	4	14	16
Hindu Nadar	7	7	7	1	7	7
Pandaram	7	7	7	2	7	6
Vannan	5	3	3	2	5	5
Brahmin	5	5	5	5	5	5
Ambattan	4	3	3	2	1	4
Naidu	4	2	4	2	4	4
Chettiar	4	3	4	3	4	4
Kuravan	2	...	2	...	2	2
Mudaliyar	1	1	1	1	1	1
Chakkiliyan	1	...	...	...	...	1
Parayan	1	1	1	...	1	1
Puthirai Vannan	1	...	1	...	1	1
Christian Pallar	31	10	18	4	30	28
,, Nadar	1	1	1	...	...	1
Atheist	1	1	1	1	1	1
Total	309	221	264	110	279	302



The Panchayat Board building which houses the Village Co-operative Society, Social Education Centre and the Mother and Child Welfare Centre.



The Co-operative Society at Vilangulam.

TABLE No. XXXIV

Awareness of Untouchability Offence Act

Community	Number of persons interviewed	Number of persons aware of prohibition of Untouchability under Law
Pallar	70	...
Thevar	67	3
Ambalakkaran	35	...
Vellala	24	1
Asari	22	...
Konar	16	...
Nadar	7	...
Pandaram	7	...
Vannan	5	...
Brahmin	5	...
Ambattan	4	..
Naidu	4	...
Chettiar	4	...
Kuravan	2	...
Mudaliyar	1	...
Chakkiliyan	1	...
Parayan	1	...
Puthirai Vannan	1	...
Christian Pallar	31	1
,, Nadar	1	...
Atheist	1	1
Total	309	6

TABLE No. XXXV

Information about main functions of Panchayats

Community	No. of house-holds	No. that could tell the period of existence of Panchayat correctly	No. that could describe the main functions of the Panchayat		Functions of the Panchayat (Sanitation, water supply and Tax collection)	Remarks on the effect of the introduction of the Panchayat Act
			Road construction	General improvement of the village		
Pallar	70	59	21	27	1	...
Thevar	67	60	18	25	2	...
Ambalakkaran	35	32	8	22	2	...
Vellala	24	19	1	9	...	...
Asari	22	18	3	8	...	...
Konar	16	14	1	12	2	...
Nadar	7	5	1	...	...	...
Pandaram	7	6	3	2	...	...
Vannan	5	3	...	1	...	...
Brahmin	5	5	2	3	...	...
Ambattan	4	4	...	...	...	...
Naidu	4	4	1	1	...	...
Chettiar	4	4	1	3	...	...
Kuravan	2	2	...	...	...	...
Mudaliyar	1	...	...	...	...	...
Parayan	1	...	...	...	...	...
Chakkiliyan	1	1	...	...	...	...
Puthirai Vannan	1	1	...	...	...	...
Christian Pallar	31	22	4	12	...	...
„ Nadar	1	...	...	...	...	...
Atheist	1	1	...	1	...	...
Total	309	260	64	126	7	...

TABLE No. XXXVI

Opinion about improvement through Panchayats

Community	No. of house-holds	No. according to whom after establishment of Statutory Panchayat there has been: Improvement (a) Road	Improvement (b) Road & maintenance of school	Improvement (c)	No. according to whom after establishment of Statutory Panchayat there has been: Harm	No. according to whom after establishment of Statutory Panchayat there has been neither improvement nor harm
Pallar	70	8	...	...	...	62
Thevar	67	9	2	..	...	56
Ambalakkaran	35	4	1	...	...	30
Vellala	24	7	...	...	...	17
Asari	22	2	...	...	...	[illegible]
Konar	16	1	...	...	...	15
Nadar	7	...	...	...	...	7
Pandaram	7	1	..	...	...	6
Vannan	5	...	...	...	...	5
Brahmin	5	..	...	...	...	5
Ambattan	4	...	...	...	...	4
Naidu	4	...	...	...	...	4
Chettiar	4	1	...	...	...	3
Kuravan	2	...	...	...	...	2
Mudaliyar	1	...	...	...	...	1
Parayan	1	...	...	...	...	1
Chakkiliyan	1	...	...	...	...	1
Puthirai Vannan	1	...	...	...	...	1
Christian Pallar	31	7	...	...	...	24
„ Nadar	1	...	...	...	...	1
Atheist	1	1	...	...	...	...
Total	309	41	3	...	...	265

It is understood from Table No. XXXVI that only 44 households out of 309 feel that there has been some benefit. Another benefit supposed to have accrued from Panchayat administration has been the distribution of manures, pesticides and agricultural implements but even here only very small proportion to the total population are satisfied. Many people are not aware of the existence and functions of Gramasevaks. One feels that we have to go a long way in making the people feel the impetus of development projects. Mainly it is the delay caused by official procedures that make the villagers impatient. They condemn the whole administration if they do not get seeds, fertilisers, pesticides etc., in time and in proper quantities.

Temples

76. There are two major temples in Vilangulam village of which one is a Siva temple and the other a Vishnu temple. The Siva temple, dedicated to Lord Akshayapureeswarar is located in Vilangulam itself, while Sri Sundara Kothanda Ramaswamy shrine is situated in the Ammanichatram hamlet. Sri Akshayapureeswarar temple was built some 200 years ago during the period of King Serfoji of Tanjore. Buses are often plying from Pudukkottai, Karaikudi and Tanjore upto Sedhubavachatram, from which one has to walk a distance of about 4½ miles to reach this temple. The presiding deity Sri Akshayapureeswarar is represented by a 9" high installed Lingam. The vigraham of His consort is about 3′ high. Lord Ganesa, Subramania and Chandikeswara are the other main deities of the temple. There are also uthsava vigrahams here, for several deities, all made of *panchalogam*. The temple covers an area of about 30 cents. It is facing east and has two pagodas, one *praharam* and a tank. Poojas are performed twice daily by a hereditary Gurukkal who is paid a monthly salary of Rs. 25. The immovable properties of the temple comprise 41 acres of wet and 4.5 acres of dry lands which, by way of rent fetch an annual income of Rs. 3,045 inclusive of Dhastik allowance of Rs. 45. This is utilised for the payment of salary to the Gurukkal, taxes and for the upkeep of the temple. The temple owns three *vahanas*, namely, a Rishabham, a Peacock and a Bhoodham, all made of wood. The temple does not observe any festival. The temple is managed by a single trustee appointed by the Hindu Religious and Charitable Endowments Board.

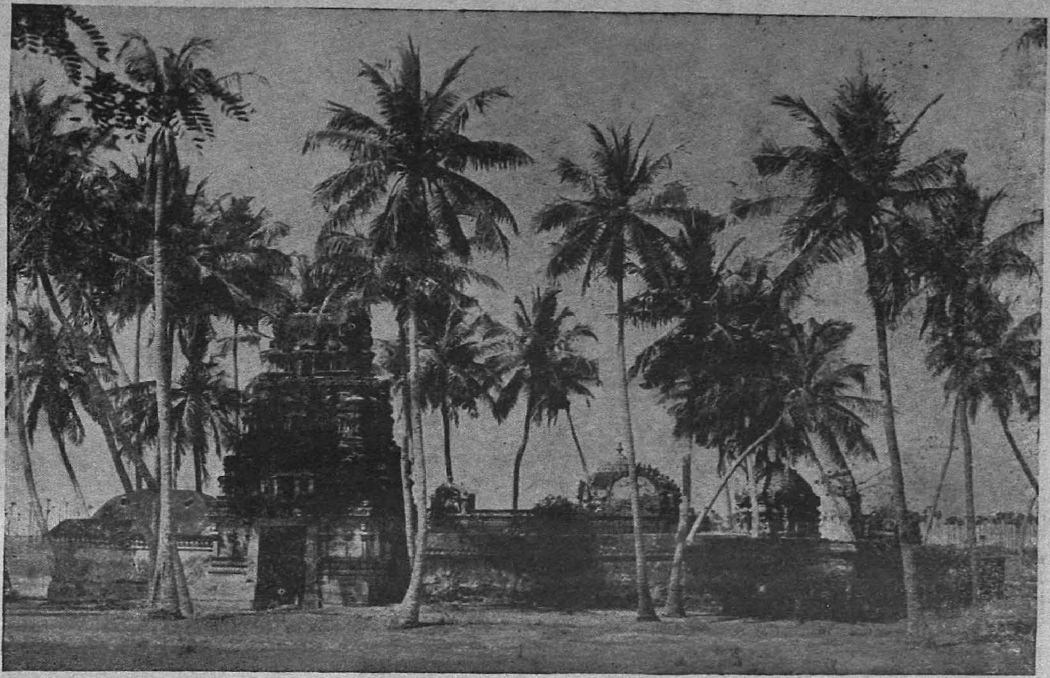
77. Sri Sundara Kothanda Ramaswamy temple was constructed during the days of King Serfoji of Tanjore some 200 years ago. It is facing east and covers an area of about 25 cents. It has a pagoda, one praharam and a tank. The principal deities of the temple *viz.*, Sri Rama and His consort Sri Sitha Devi are represented by stone vigrahams of 4½' and 3' high respectively. There are also vigrahams for Sri Lakshmana and Sri Anjaneya. The several festival idols here are all made of panchalogam. A noteworthy feature of this shrine is that it was visited twice by Sri Jagadhguru Sankaracharya of Kanchee Kamakoti Peetam, in 1923 and 1963. A Brahmin Bhattachary offers two poojas daily, who is paid a monthly salary of Rs. 22. The temple owns about 10 acres of wet and 15 acres of dry lands which are leased out for rent. This fetches an annual income of Rs 2,600 which also includes an annual compensation (Dhastik) of Rs. 1,800 by the Government. This amount is spent towards the salary of the Bhattachary, payment of taxes and for the general maintenance of the temple. There are three wooden vahanas here *viz.*, Garudan, Elephant and Horse, which are in a state of disrepair. The temple has no festival. A single trustee appointed by the Hindu Religious and Charitable Endowments Board is in charge of the temple.

Recreation

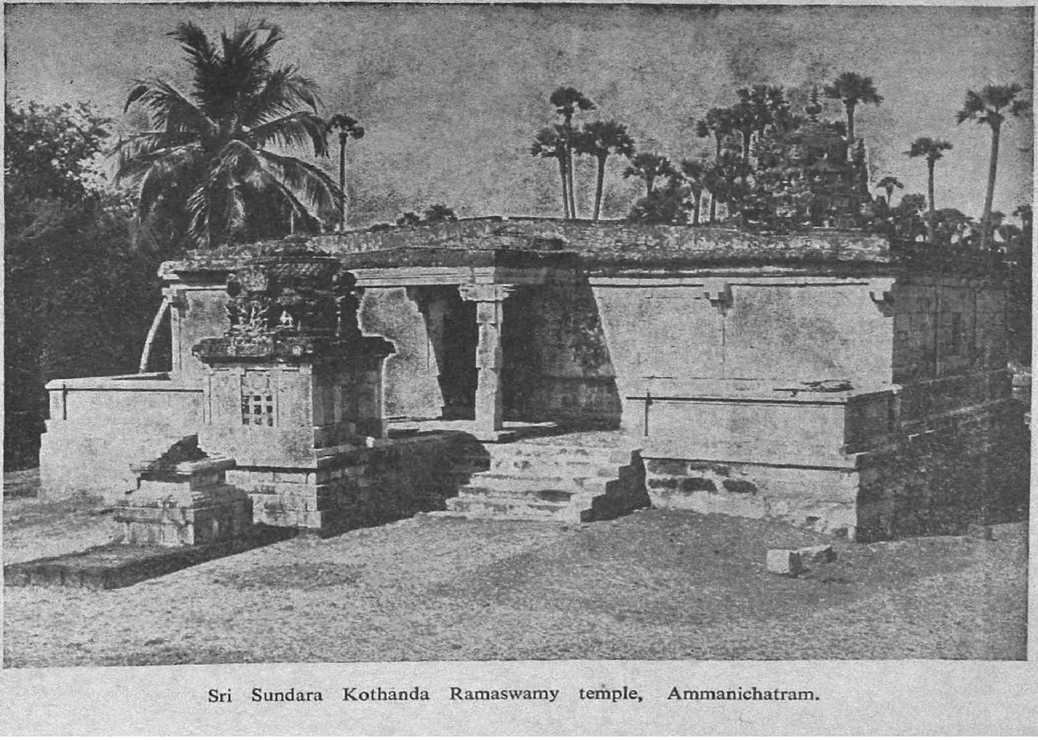
78. Facilities for recreation are very meagre. No important games are played in the village. Only the children going to school play with dolls whenever they get the time for that. There are no parks, reading room etc. There is a radio in the Panchayat Office which is tuned on.the evenings. Usually, villagers listen to the 'programme for villages' and cinema music. The most important form of recreation is seeing Cinemas. There is one touring cinema theatre about five miles away and a permanent theatre at Pera Urani which is ten miles away. In spite of the distance, no change of programme is missed by the villagers. Men go by bicycles or country carts; women either walk or go by carts. The general activities of the villagers is given in Table No. XXXVII.

Family Planning

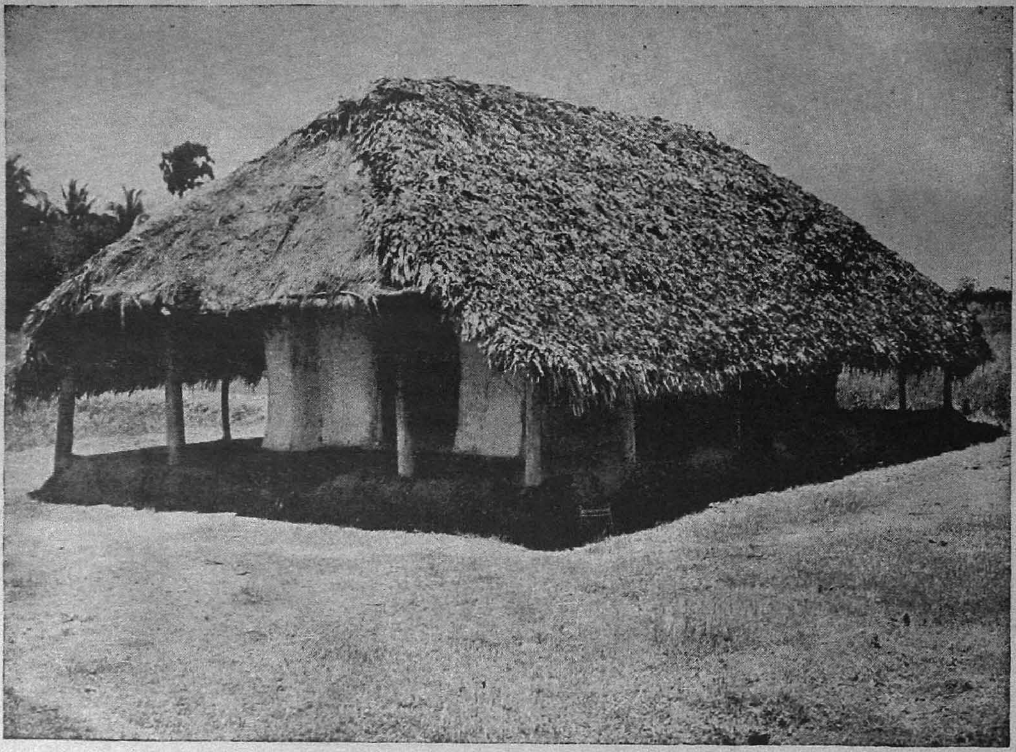
79. Out of the entire population, only 73 persons are aware of the fact that pregnancy could be avoided by deliberate means. 14 Thevars, 14 Ambalakkarans, 11 Vellalas, and 9 Pallans are aware of it. The numbers are very low as far as other Castes are concerned. None in the village knows about the existence of the Family Planning centres. The attitude towards Family Planning has been studied with



Sri Akshayapureeswaraswamy temple, Vilangulam.



Sri Sundara Kothanda Ramaswamy temple, Ammanichatram.



The village Church.

TABLE No. XXXVII

General activities

Community	Total No. of households	Number of households: Reading daily Newspaper	Member or members of which work for Social uplift	Member or members of which take active part in politics	Member or members of which have joined in Co-operative Societies
Pallar	70	...	...	...	29
Thevar	67	6	...	3	41
Ambalakkaran	35	1	...	...	4
Vellala	24	1	...	1	11
Asari	22	...	...	...	9
Konar	16	...	...	...	...
Nadar	7	...	...	...	2
Pandaram	7	1	...	...	...
Vannan	5	...	...	...	1
Brahmin	5	3	...	...	3
Ambattan	4	...	...	...	1
Naidu	4	1	...	...	1
Chettiar	4	2	...	...	3
Kuravan	2	...	...	...	...
Mudaliyar	1	...	...	...	...
Chakkiliyan	1	...	...	...	...
Parayan	1	...	...	...	...
Puthirai Vannan	1	...	...	...	...
Christian Pallar	31	...	...	1	5
„ Nadar	1	...	...	...	1
Atheist	1	1	...	1	...
Total	309	16	...	6	111

reference to the number of sons and daughters in each household. In the case of Pallars, there are 11 households having more than three children of which one wants more children and ten want no more children. All the seven households having no sons desire to have more issues. But out of the 14 households, having no daughters, only 8 desire to have more children. Out of the 16 households, having no children, 13 hope for more issues while two are indifferent. Taking the cases of Thevars, all the three households having more than three children want no more issues. Out of nine households having two or three children, only one wants more children, two are indifferent and the rest want no more issues. There are 11 households having no sons of which seven want more children, one is indifferent and the rest want no more children. The desire to have more children is still less in the case of households having no daughters, only 4 out of 16 households want more issues and 4 are indifferent. Peculiarly enough, 35.7 per cent of households having no children, desire to have children while 57 per cent want no children. Thus, we can see that Thevars as a whole favour small families. As far as Ambalakkarans are concerned, 50 per cent households having more than 3 children wish to control the size of the family while 50 per cent are indifferent. Sixty per cent of households having no sons desire to have children while 20 per cent want no more children and the rest are indifferent. In the case of households having no daughters, the percentages are 50 per cent, 12.50 per cent and 37.50 per cent respectively. Among Vellalas, all the families having more than three children desire to have controlled families and in contrast to that 66.67 per cent of households having no children wish to have more issues. 100 per cent of households having no sons hope to get more children while only 28.57 per cent of households having no daughters desire so. Table No. XXXVIII brings out the position relating to other castes clearly.

80. The general trend seems to be that majority of households (84·38 per cent) having more than three children desire to have no more children. Compared to this, only 66.67 per cent households having no children wish to get more issues. Generally, households (76.36 per cent) having two or three children also perfer to have no more additions. As between households having no sons and no daughters, the percentage wanting more children is 69.23 for the former and 42 for the latter. About 12 per cent to 13 per cent of households are indifferent relating to the size of the families.

81. Family Planning has been studied also with reference to the age of the head of the household and the findings are in Table No. XXXIX. The position regarding individual caste is seen in the Table. For the village as a whole we find that out of forty-five households, the ages of heads of households of which are above fifty, five wish for more children (11·11 per cent), 32 do not want any additions (71.11 per cent) and 8 are indifferent (17.78 per cent). In the age-group 41-50, there are sixty households of which 18 want more children (30 per cent), 32 want no more children (53.33 per cent) and the rest are indifferent. For the age-group 31-40, the figures are 35 (42.68 per cent) and 12 households (14.64 per cent). In the case of households whose heads are aged between 21-30, a large number, namely, 66.13 per cent desire to have more children and only 12.9 per cent are indifferent. In the lowest age groups, 20 or less, there is also the desire to have larger families. Thus we find the lower the age of the head of the household, the larger is the desire to have more issues and vice-versa. No serious deviation from this tendency is seen among any individual caste/case. Family Planning attitudes with reference to the child-bearing women, to the duration of marriage and to the income of the head of household are indicated in Table Nos. XL to XLII.

TABLE No. XXXVIII

Information and attitude towards Family Planning with reference to number of sons and daughters

Community	No. of heads of households aware of Family Planning Centre	Number wanting more children: Have more than 3 children	Percentage	Have 2–3 children	Percentage	Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage
(1)	(2)	(3)	(4)	(5)	(5)	(7)	(8)	(9)	(10)	(11)	(12)
Pallar	...	1	9·09	...	...	7	100·00	8	57·14	13	81·25
Thevar	...	...	...	1	11·11	7	63·64	4	25·00	5	35·71
Ambalakkaran	...	...	...	1	14·29	3	60·00	4	50·00	4	100·00
Vellala	...	...	...	1	50·00	2	100·00	2	28·57	2	66·67
Asari	...	...	...	2	33·33	1	50·00	2	66·67	6	100·00
Konar	...	...	...	...	...	...	...	1	33·33	3	50·00
Nadar	...	...	...	...	...	...	...	2	50·00	1	100·00
Pandaram	...	...	...	...	...	...	...	...	...	1	100·00
Vannan	...	...	...	...	...	...	...	...	...	1	50·00
Brahmin	...	...	...	...	...	...	...	1	50·00	...	...
Amabttan	...	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	...	...	...	1	100·00	...	...	...	...
Chettiar	...	...	...	...	...	1	100·00	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	1	100·00	...	...
Christian Pallar	...	...	...	1	12·50	5	62·50	2	50·00	5	71·44
,, Nadar	...	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	1	100·00
Total	...	1	3·12	6	10·92	27	69·23	27	42·18	42	66.67

Table No. XXXVIII (contd.)

Information and attitude towards Family Planning with reference to number of sons and daughters

Community	Number wanting no more children									
	Have more than 3 children	Percentage	Have 2–3 children	Percentage	Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage
	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
Pallar	10	90·91	10	100·00	...	...	6	42·86	1	6·25
Thevar	3	100·00	6	66·67	3	27·27	8	50·00	8	57·14
Ambalakkaran	1	50·00	5	71·42	1	20·00	1	12·50	...	...
Vellala	5	100·00	1	50·00	...	...	2	28·57	...	...
Asari	3	100·00	4	66·67	...	...	...	...	...	...
Konar	...	...	1	100·00	1	100·00	...	...	2	33·33
Nadar	...	...	2	100·00	...	...	2	50·00	...	...
Pandaram	3	75·00	1	100·00	...	...	...	...	...	...
Vannan	...	...	2	66·67	...	...	...	...	...	...
Brahmin	1	50·00	1	100·00	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	1	100·00	...	...
Naidu	1	100·00	1	100·00	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	1	100·00	1	100·00
Kuravan	...	...	1	100·00	...	...	...	...	...	...
Mudaliyar	...	...	1	100·00	...	...	...	...	...	...
Parayan	...	...	1	100·00	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...
Christian Pallar	...	...	5	62·50	1	12·50	2	50·00	1	14·28
„ Nadar	...	...	...	...	1	100·00	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...
Total	**27**	**84·38**	**42**	**76·36**	**7**	**17·95**	**23**	**35·94**	**13**	**20·64**

Table No. XXXVIII (contd.)

Information and attitude towards Family Planning with reference to number of sons and daughters

Community	Number who are indifferent										
	Have more than 3 children	Percentage	Have 2–3 children	Percentage	Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage	No. aware that pregnancy could be avoided by delibrate means
	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)
Pallar	...	...	...	...	...	...	...	...	2	12·50	9
Thevar	...	...	2	22·22	1	9·09	4	25·00	1	7·15	14
Ambalakkaran	1	50·00	1	14·29	1	20·00	3	37·50	...	...	14
Vellala	...	...	...	...	...	...	3	42·86	1	33·33	11
Asari	...	...	...	...	1	50·00	1	33·33	...	...	6
Konar	1	100·00	...	...	...	...	2	66·67	1	16·67	4
Nadar	...	...	...	...	...	...	...	...	...	...	...
Pandaram	1	25·00	...	...	...	...	...	...	...	...	3
Vannan	...	...	1	33·33	...	...	...	...	1	50·00	...
Brahmin	1	50·00	...	...	...	...	1	50·00	...	...	2
Ambattan	...	...	...	...	...	...	...	...	1	100·00	1
Naidu	...	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	1	100·00	...	...	...	...	...	...	2
Kuravan	...	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...	...
Christian Pallar	...	...	2	25·00	2	25·00	...	...	1	14·28	6
„ Nadar	...	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...	1
Total	4	12·50	7	12·72	5	12·82	14	21·88	8	12·69	73

TABLE No. XXXIX

Attitude towards Family Planning with reference to age of the head of household

Community	Number wanting more children, the age of the heads of household (Male) being									
	Above 50 years	Percent-age	41-50	Percent-age	31-40	Percent-age	21-30	Percent-age	20 or less	Percent-age
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Pallar	1	12·50	4	28·57	15	57·69	8	88·89	1	100
Thevar	1	6·25	4	40·00	5	41·67	5	38·46	2	100
Ambalakkaran	...	...	...	...	4	44·45	8	75·00	...	...
Vellala	1	14·28	2	33·33	1	50·00	3	75·00	...	...
Asari	...	...	1	25·00	4	57·14	5	83·33	1	100
Konar	1	33·33	1	25·00	1	25·00	1	100·00	...	...
Nadar	...	...	...	...	2	40·00	1	100·00	...	...
Pandaram	...	...	1	33·33	...	...	...	...	...	...
Vannan	...	...	...	...	1	0·50	...	...	...	...
Brahmin	...	...	1	0·50	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	1	100·00	...	...	...	...	...	...
Chettiar	...	...	1	0·50	...	...	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	1	100·00	...	...
Christian Pallar	1	100·00	2	28·57	2	25·00	8	72·73	...	...
,, Nadar	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	1	100·00	...	...
Total	5	11·11	18	30·00	35	42·68	41	66·13	4	100

Table No. XXXIX (contd.)

Attitude towards Family Planning with reference to age of the head of household

Community	Number wanting no more children, the age of the heads of household (Male) being									
	Above 50	Percentage	41–50	Percentage	31–40	Percentage	21–30	Percentage	20 or less	Percentage
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Pallar	7	87·50	10	71·43	9	34·61	1	1·11	...	...
Thevar	13	81·25	3	30·00	6	50·00	6	46·15	...	...
Ambalakkaran	1	100·00	3	75·00	3	33·33	1	8·33	...	...
Vellala	4	57·14	3	50·00	...	...	1	25·00	...	...
Asari	...	...	3	75·00	3	42·86	1	16·67	...	...
Konar	1	33·33	1	25·00	2	50·00	...	...	...	...
Nadar	...	...	1	100·00	3	60·00	...	...	...	...
Pandaram	1	100·00	2	66·67	1	0·50	...	...	...	...
Vannan	1	0·50	...	...	...	...	1	100·00	...	...
Brahmin	1	100·00	1	0·50	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	1	100·00	...	...
Naidu	...	...	...	...	2	100·00	...	...	...	...
Chettiar	2	100·00	...	...	...	...	...	...	...	...
Kuravan	...	...	...	...	1	100·00	...	...	...	...
Mudaliyar	1	100·00	...	...	...	...	...	...	...	...
Parayan	...	...	1	100·00	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...
Christian Pallar	...	...	4	57·14	4	50·00	1	9·09	...	...
" Nadar	...	...	...	...	1	100·00	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...
Total	32	71·11	32	53·33	35	42·70	13	20·97	...	...

Table No. XXXIX (contd.)

Attitude towards Family Planning with reference to age of the head of household

Community	Number who are indifferent the age of heads of the household (Male) being									
	Above 50	Percent-age	41-50	Percent-age	31-40	Percent-age	21-30	Percent-age	20 or less	Percent-age
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Pallar	...	...	...	...	2	7·70	...	...	...	...
Thevar	2	12·50	3	30·00	1	8·33	2	15·39	...	...
Ambalakkaran	...	...	1	25·00	2	22·22	3	25·00	...	...
Vellala	2	28·58	1	16·67	1	50·00	...	...	...	...
Asari	2	100·00	...	...	...	...	...	...	...	...
Konar	1	33·34	2	50·00	1	25·00	...	...	...	...
Nadar	...	...	...	...	...	...	...	...	...	...
Pandaram	...	...	...	...	1	0·50	...	...	...	...
Vanran	1	0·50	...	...	1	50·00	...	...	...	...
Brahmin	...	...	...	...	1	100·00	1	100·00	...	...
Ambattan	...	...	1	100·00	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	1	0·50	...	...	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	..	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...
Christian Pallar	...	...	1	14·29	2	25·00	2	18·18	...	...
„ Nadar	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...
Total	8	17·78	10	16·67	12	14 62	8	12·90	...	...

TABLE No. XL

Attitude towards Family Planning with reference to age of the child bearing woman

Community	Number wanting more children, the age of the child bearing woman being													
	Above 40	Percentage	36–40	Percentage	31–35	Percentage	26–30	Percentage	21–25	Percentage	16–20	Percentage	Less than 16	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Pallar	2	18·18	2	20·00	3	27·27	11	78·57	7	87·50	4	100·00	...	...
Thevar	1	5·88	1	16·67	3	42·86	3	60·00	5	41·67	4	66·66	...	...
Ambalakkaran	...	...	...	...	1	25·00	3	60·00	6	75·00	2	50·00	...	...
Vellala	1	20·00	1	16·67	1	50·00	1	100·00	2	50·00	1	100·00	...	...
Asari	...	...	...	...	...	...	3	60·00	3	75·00	5	100·00	...	...
Konar	1	33·33	...	...	...	...	1	50·00	1	100·00	1	100·00	...	...
Nadar	...	...	...	...	...	...	...	...	3	75·00	...	...	...	...
Pandaram	1	33·33	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	1	0·50	...	...	...	...	...	...
Brahmin	...	...	1	100·00	...	..	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	1	100·00	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	1	0·50	...	...	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pudhirai Vannan	...	...	...	...	...	...	...	...	1	100·00	...	...	...	...
Christian Pallar	1	20·00	2	100·00	1	33·33	2	25·00	5	71·43	2	100·00	...	...
,, Nadar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...	1	100·00	...	...
Total	7	11·86	8	25·81	9	21·95	26	56·52	33	64·71	20	80·00	...	...

Table No. XL (Contd.)

Attitude towards Family Planning with reference to age of the child bearing woman

Community	Number wanting no more children, the age of the child bearing woman being													
	Above 40	Percent-age	36–40	Percent-age	31–35	Percent-age	26–30	Percent-age	21–25	Percent-age	16–10	Percent-age	Less than 16	Percent-age
	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
Pallar	9	81·82	8	80·00	7	63·64	2	14·29	1	12·50	...	...	...	...
Thevar	13	76·47	3	50·00	3	42·86	2	40·00	6	50·00	1	16·67	...	...
Ambalakkaran	2	65·67	2	100·00	2	50·00	1	20·00	1	12·50	...	...	...	...
Vellala	2	40·00	4	66·66	1	50·00	...	...	1	25·00	...	...	...	...
Asari	1	33·33	...	...	3	100·00	2	40·00	1	25·00	...	...	...	...
Konar	1	33·34	1	50·00	2	66·67	...	...	...	...	...	...	...	...
Nadar	2	100·00	...	...	1	50·00	...	...	1	25·00	...	...	...	...
Pandaram	2	66·67	1	100·00	1	100·00	...	...	...	...	...	...	...	...
Vannan	1	0·50	...	...	...	...	1	0·50	...	...	...	...	...	...
Brahmin	2	100·00	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	1	100·00	...	...
Naidu	...	...	...	...	1	100·00	1	100·00	...	...	...	...	...	...
Chettiar	1	100·00	...	...	...	...	1	0·50	...	...	...	...	...	...
Kuravan	...	...	...	...	1	100·00	...	...	...	...	...	...	...	...
Mudaliar	1	100·00	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	1	100·00	...	...	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Pallar	4	80·00	...	...	1	33·33	3	37·50	1	14·29	...	...	...	...
,, Nadar	...	...	...	...	...	...	...	...	1	100·00	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	42	71·19	19	61·29	23	56·10	13	28·26	13	25·49	2	8·00	...	...

Table No. XL (contd.)

Attitude towards Family Planning with reference to age of the child bearing woman

Community	Number who are indifferent the age of the child bearing woman being													
	Above 40	Percentage	36-40	Percentage	31-35	Percentage	26-30	Percentage	21-25	Percentage	16-20	Percentage	Less than 16	Percentage
	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)
Pallar	...	...	...	...	1	9·09	1	7·14	...	...	...	...	...	...
Thevar	3	17·65	2	23·33	1	14·82	...	...	1	8·33	1	16·67	...	...
Ambalakkaran	1	33·33	...	...	1	25·00	1	20·00	1	12·50	2	50·00	...	...
Vellala	2	40·00	1	16·67	...	...	...	...	1	25·00	...	...	...	...
Asari	2	6·667	...	...	...	...	...	...	...	...	...	...	...	...
Konar	1	33·33	1	50·00	1	33·33	1	50·00	...	...	...	...	...	...
Nadar	...	...	...	...	1	0·50	...	...	...	...	...	...	...	...
Pandaram	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	1	0·50	...	...	1	100·00	...	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	...	1	100·00	1	100·00	...	...	...	...
Ambattan	...	...	...	...	1	100·00	...	...	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	1	100·00	...	...	...	...	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Pallar	...	...	...	...	1	33·33	3	37·50	1	14·29	...	...	...	...
„ Nadar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	10	16·95	4	12·90	9	21·95	7	15·22	5	9·80	3	12·00	...	...

TABLE No. XLI

Attitude towards Family Planning with reference to duration of marriage

Community	Number wanting more children, duration of marriage being									
	Over 20 years	Percentage	16–20 years	Percentage	11–15 years	Percentage	6–10 years	Percentage	5 or less years	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Pallar	3	15·00	4	33·33	11	78·58	5	83·33	6	100·00
Thevar	2	9·09	3	50·00	2	28·57	4	40·00	6	75·00
Ambalakkaran	...	...	1	16·67	3	75·00	6	75·00	2	50·00
Vellala	1	10·00	2	66·67	...	...	2	50·00	2	100·00
Asari	...	...	...	...	2	66·67	2	100·00	7	87·50
Konar	1	16·67	...	...	...	...	2	100·00	1	100·00
Nadar	...	...	...	...	1	100·00	2	66·67	...	...
Pandaram	1	33·33	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	1	0·50	...	...	...	...
Brahmin	...	...	1	100·00	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Naidu	1	100·00	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	1	0·50	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	1	100·00	...	...
Christian Pallar	2	33·33	1	25·00	2	40·00	3	50·00	5	83·33
„ Nadar	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	1	100·00
Total	11	13·09	12	26·67	23	53·49	27	62·79	30	78·98

Table No. XLI (contd.)

Attitude towards Family Planning with reference to duration of marriage

Community	Number wanting no more children, duration of marriage being									
	Over 20 years	Percentage	16–20 years	Percentage	11–15 years	Percentage	6–10 years	Percentage	5 or less years	Percentage
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Pallar	17	85·00	7	58·34	2	14·28	1	16·67	...	...
Thevar	15	68·18	3	50·00	4	57·14	5	50·00	1	12·50
Ambalakkaran	3	75·00	3	50·00	1	25·00	1	12·50	...	...
Vellala	6	60·00	1	33·33	...	...	1	25·00	...	...
Asari	2	50·00	3	100·00	1	33·33	...	...	1	12·50
Konar	3	50·00	...	...	1	50·00	...	...	...	...
Nadar	1	100·00	2	100·00	...	...	1	33·33	...	...
Pandaram	2	66·67	2	100·00	...	...	...	...	...	...
Vannan	1	0·50	...	...	1	0·50	...	...	...	...
Brahmin	2	100·00	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	1	100·00
Naidu	...	...	1	100·00	1	100·00	...	...	...	...
Chettiar	1	100·00	...	...	1	0·50	...	...	...	...
Kuravan	...	...	1	100·00	...	...	...	...	...	...
Mudaliyar	1	100·00	...	...	...	...	...	...	...	...
Parayan	1	100·00	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...
Christian Pallar	4	66·67	2	50·00	1	20·00	1	16·67	1	16·67
„ Nadar	...	...	...	...	..	...	1	100·00	...	...
Atheist	...	...	...	...	...	...	...	...	...	...
Total	59	70·24	25	55 55	13	30·23	11	25·58	4	10·51

Table No. XLI (contd.)

Attitude towards Family Planning with reference to duration of marriage

Community	Number who are indifferent duration of marriage being									
	Over 20 years	Percent-age	16–20 years	Percent-age	11–15 years	Percent-age	6–10 years	Percent-age	5 or less years	Percent-age
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Pallar	...	...	1	8·33	1	7·15	...	...	...	...
Thevar	5	22·73	...	...	1	14·29	1	10·00	1	12·50
Ambalakkaran	1	25·00	2	33·33	..	...	1	12·50	2	50·00
Vellala	3	30·00	...	...	...	...	1	25·00	...	...
Asari	2	50·00	...	...	...	...	...	...	...	...
Konar	2	33·33	1	100·00	1	50·00	...	...	...	...
Nadar	...	...	...	...	...	...	...	...	...	...
Pandaram	...	...	...	...	1	100·00	...	...	...	...
Vannan	1	0·50	1	100·00	...	...	...	...	...	...
Brahmin	...	...	...	...	1	100·00	...	...	1	100·00
Ambattan	...	...	1	100·00	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	1	100·00	...	...	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...
Christian Pallar	...	...	1	25·00	2	40·00	2	33·33	...	...
„ Nadar	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...
Total	14	16·67	8	17·78	7	16·28	5	11·63	4	10 51

TABLE No. XLII

Attitude towards Family Planning with reference to monthly income

Community	Number wanting more children having monthly income of									
	Rs. 101 & over	Percentage	Rs. 76–100	Percentage	Rs. 51–75	Percentage	Rs. 26–50	Percentage	Rs. 25 or less	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Pallar	...	...	1	100·00	3	25·00	25	59·52	...	...
Thevar	6	23·09	2	40·00	3	42·86	4	30·78	2	100·00
Ambalakkaran	...	...	1	100·00	1	33·33	8	40·00	2	100·00
Vellala	...	...	...	...	2	40·00	5	62·50	...	...
Asari	...	...	...	...	2	40·00	8	72·72	1	50·00
Konar	...	...	...	...	1	100·00	3	27·28	...	...
Nadar	...	...	...	...	1	100·00	2	40·00	...	...
Pandaram	...	...	...	...	...	...	1	25·00	...	...
Vannan	...	...	...	...	...	...	1	20·00	...	...
Brahmin	1	33·33	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	1	33·33	...	...
Chettiar	1	33·33	...	...	...	...	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...
Parayan	...	-	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	1	100·00	...	...
Christian Pallar	...	...	...	...	...	...	9	50·00	4	66·67
„ Nadar	...	...	...	...	...	...	...	...	...	...
Atheist	1	100·00	...	...	...	...	...	...	...	...
Total	9	21.95	4	36·36	13	33·33	68	46·57	9	56.25

Table No. XLII (contd.)

Attitude towards Family Planning with reference to monthly income of

Community	Rs. 101 & over	Percent-age	Rs. 76–100	Percent-age	Rs. 51–75	Percent-age	Rs. 26–50	Percent-age	Rs. 25 or less	Percent-age
	Number wanting no more children having monthly income of									
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Pallar	2	100·00	...	...	9	75·00	15	35·72	1	100·00
Thevar	17	65·38	2	40·00	2	28·57	7	53·64	...	...
Ambalakkaran	...	...	...	...	2	66·67	6	30·00	...	...
Vellala	4	100·00	1	100·00	3	60·00	...	...	...	...
Asari	...	...	2	100·00	3	60·00	1	9·09	1	50·00
Konar	...	...	...	...	...	...	4	36·36	...	...
Nadar	...	...	1	100·00	...	...	3	60·00	...	...
Pandaram	1	100·00	...	...	...	...	3	75·00	...	...
Vannan	...	...	...	...	...	...	2	40·00	...	...
Brahmin	1	33·33	...	...	1	100·00	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	1	100·00
Naidu	...	...	...	...	...	...	2	66·67	...	...
Chettiar	1	33·33	...	..	1	100 00	...	...	...	...
Kuravan	...	...	...	...	...	...	...	...	1	100·00
Mudaliyar	...	...	...	...	...	...	1	100·00	...	...
Parayan	...	...	...	...	...	...	1	100·00	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...
Christian Pallar	1	100·00	...	...	...	...	6	33·33	2	33·33
„ Nadar	...	...	...	...	...	...	1	100·00	...	...
Atheist	...	...	...	...	...	...	...	...	...	...
Total	27	65·85	6	54·55	21	53·84	52	35·62	6	37·50

Table No. XLII (contd.)

Attitude towards Family Planning with reference to monthly income

Community	Number who are indifferent having monhtly income of									
	Rs. 101 & over	Percentage	Rs. 76-100	Percentage	Rs. 51-75	Percentage	Rs. 26-50	Percentage	Rs. 25 or less	Percentage
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Pallar	...	...	...	...	...	...	2	4·76	...	...
Thevar	3	11·53	1	20·03	2	28·57	2	15·38	...	...
Ambalakkaran	...	...	...	...	...	...	6	30·00	...	...
Vellala	...	...	...	...	...	...	3	37·50	1	100·00
Asari	...	...	...	...	...	...	2	18·19	...	...
Konar	...	...	...	...	...	...	4	36·36	...	...
Nadar	...	...	...	...	...	...	...	...	...	...
Pandaram	...	...	...	...	1	100·00	...	...	...	...
Vannan	...	...	...	...	...	...	2	40·00	...	...
Brahmin	1	33·33	...	...	...	...	1	100·00	...	...
Ambattan	...	...	...	...	...	...	1	100·00	...	...
Naidu	...	...	...	...	...	...	...	...	...	...
Chettiar	1	33·33	...	...	...	...	...	...	...	...
Kuravan	...	..	...	...	...	...	...	...	...	...
Mudaliyar	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...
Christian Pallar	...	...	...	...	...	...	3	16·67	...	...
„ Nadar	...	...	...	...	...	...	...	...	...	...
Atheist	...	...	...	...	...	...	...	...	...	...
Total	5	12·20	1	9·09	5	12·83	26	17·81	1	6·25

In respect of Chakkiliyan community, the particulars are nil.

CHAPTER VI

CONCLUSION

82. Generally, Thanjavur district is imagined to be an area of splendour, but villages like Vilangulam in the south and south-western parts of the district do not support such a view. The village of Vilangulam is also mainly dependent on agriculture, but the people earn only just enough to subsist. The agricultural methods are still old-fashioned. The village is at the tail-end of Cauvery Mettur Project channel and cultivation is entirely dependent on this source. Probably due to the proximity to the sea, yield is not good. Industriailisation has not yet reached this village. The people are not adventurous and in spite of the insufficient income from agriculture, they refuse to take to industries.

83. A large portion of the population is steeped in poverty and indebtedness. Housing and sanitation leave much to be desired. Medical facilities are practically absent in the vicinity of the village. Education has just started spreading and its benefits will be known only after a good number of years. Social customs and outlook have not changed much. People still have their superstitions and imaginary fears practically in every walk of life. Caste system still prevails, though it is not oppressive to any section as it used to be. But caste still plays the role of creating barriers in the village community.

84. Panchayat movement is taking its roots only now. Unfortunately the enthusiasm of the local people as far as the movement is concerned is not quite encouraging. They are not taking full advantage of the various development schemes that are formulated and implemented through the panchayats.

85. In spite of these drawbacks, one can definitely say that a pace of change has set in. By a slow process, practically all aspects of village life are bound to change. One cannot predict how long it will take before substantial changes are visible.

APPENDIX I

CENSUS 1961 — SOCIO ECONOMIC SURVEY

Household Schedule

Name of village: House number: Serial number:

1. Person or persons interviewed: ...

2. (*a*) Name of the head of the household: ...
   (*b*) Sex: ...
   (*c*) Age: ...

3. Statement ...

Name	Relationship to head of household	Religion	Sex	Age	Marital status	Age at marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Tertiary occupation/ monthly income	Activity, if *not working*	Is the occupation traditional or not ?

A. DURATION OF RESIDENCE:

4. (*a*) For how many generations, counting from head of the household backwards, has the household been residing in this village?

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home?
(Specify taluk, district and State.)

B. RELIGION:

5. (*a*) Religion:

(*b*) Sect:

(*c*) Tribe or Caste:

(*d*) Sub-tribe or sub-caste:

6. (*a*) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No.)

(*b*) If 'Yes', where is the deity or object of worship located in the house?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(*d*) Other than this, what is the principal deity of the household?

7. Do you know that untouchability in any form has been prohibited under law? (Answer Yes/No.)

C. MARRIAGE:

8. (*a*) (1) Has any marriage in contravention of Caste or Tribal Law taken place in this household? (Answer Yes/No.)

(2) If such a marriage has taken place, give details about the marriage.

(*b*) With what castes or tribes other than the caste or tribe of the household is marriage

(1) Permissible.

(2) Desirable.

(*c*) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No.) If 'Yes', mention amount—cash and kind.

(*d*) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No.) If 'Yes', mention amount.

(e) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation ?

9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following communities. [Mark with a (V) the names of the communities against which you have no objection.] (Communities to be listed in the village):—

D. INHERITANCE ;

10. (a) Do you know that there have been changes in recent years in Hindu Adoption Act? (Answer Yes/No.)

(b) If yes, what do you think are the salient features of recent changes? (*List of salient features to be prepared.*)

11. (a) Do you think that there have been changes in recent years in Hindu Succession Act? (Answer Yes/No.)

(b) If yes, what do you think are the salient features of such changes? (List of salient features to be prepared.)

12. (a) What relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household?

(b) What is the share of each such member?

13. Are you in favour of inheritance of property by daughters equally with sons?

E. PROPERTY :

Land.

14. If the household possesses land, fill up the following:—

(a) (1) Own lands.

(2) Land held direct from Government under tenure less substantial than ownership.

(3) Land held from private persons or institutions.

(4) Land given out to private persons or institutions.

(5) Land held on lease.

(6) Others.

Total ...

(*b*) Total area under cultivation :

(*c*) Area comprising homestead :

(*d*) *Name of crop.*	Quantity obtained last year	Quantity consumed	Quantity sold
(i) Paddy			
(ii) Wheat			
(iii) Cholam, Ragi, Cumbu			
(iv) Pulses including gram			
(v) Sugarcane			
(vi) Barley			
(vii) Vegetable			
(viii) Jute			
(ix) Chillies			
(x) Tobacco			
(xi) Oilseeds			
(xii) Cotton			
(xiii) Ginger			
(xiv) Fodder or bamboo cane			
(xv) Fruits			
(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)			

(*e*) What is the organic manure used ?

(*f*) Do you use chemical fertilisers ?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?

(*h*) Do you borrow agricultural implements from others at the time of cultivation ?

(*i*) Do you take help of neighbours at the time of sowing or harvesting ?

(*j*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?

15. How much did your father own at the time of his death ?

(*a*) Land in acres.

(*b*) Houses and other property.

16. (*a*) Do you own any cattle or poultry ? Give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese and fowl, and buffaloes.

(*b*) How much milk or milk products do you sell?

17. *Fishery*—

(*a*) Does the household own any tank?

(*b*) If fish is reared, was any quantity sold last year? (Answer Yes/No.) If 'yes,' mention quantity.

F. INDUSTRY:

18. Do you conduct any industry? If yes, is it traditional?

(*a*) What are the products? Quantity produced and quanity sold last year.

(*b*) Which of them do you sell to neighbours or in the market?

(*c*) Have you taken up this industry for the first time in the course of the last five years?

(*d*) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.

19. Name the art or craft in which you have earned proficiency.

20. When and how did you learn the art or craft concerned?

(*a*) Do you consider further training necessary? (Answer Yes/No.)

(*b*) If Yes, describe the type of training you desire.

21. (*a*) What was your father's occupation?

(*b*) If you have changed your father's occupation, why have you done so?

(*c*) Were you forced for lack of choice into this occupation? (Answer Yes/No.)

22. (*a*) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No.)

(*b*) If yes, explain why you have changed your own occuption?

(*c*) Are you content with the present occupation?

(*d*) If not, what other work you are doing?

23. (*a*) Are you content with the present occupation? (Answer Yes/No.)

(*b*) If 'No', what other work you are doing?

24. What kind of work would you like your son to do?

25. (*a*) If you are engaged in trade or business, mention the commodities dealt in.

(*b*) How do you get your finance?

(*c*) What is your approximate profit?

G. INDEBTEDNESS:

26. If the head of household is in debt—

(*a*) Mention amount of debt oustanding.

(*b*) Is the household in debt? If 'Yes', fill the following:—

(*a*) *Cause*—	*Amount Rs. nP.*
1. Purchase of land.	
2. House construction or repairs to existing building.	
3. Marriages.	
4. Funerals.	
5. To give dowry.	
6. To clear outstanding debts.	
7. Sickness.	
8. Confinement.	
9. Family day-to-day expenses.	
10. Household cultivation.	
11. Industry run by household.	
12. Business run by household.	
13. Festivals.	
14. Others.	

(*b*) *Source of debt*—	*Amount*	*Rate of interest*
1. Relatives.		
2. Friends or neighbours.		
3. Village money-lenders.		
4. Professional money-lenders from outside.		
5. Government institutions.		

6. Co-operative Credit Societies.
7. Land Mortgage Banks.
8. Other Co-operative Societies.
9. Others (Specify).

H. EDUCATION:

27. (*a*) How much did you spend last year on the education of your children?

(*b*) Does any member of the household regularly read a newspaper or listen to news broadcast?

I. COMMUNITY:

28. (*a*) Does the head of the household know headquarters of district, taluk, Panchayat Union council and Block Development Office, location of the Police Station under the jurisdiction of which the village is?

(*b*) Does the head of the household know the names of the principal rivers flowing through the district?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED

29. (*a*) Do you think that Abolition of Zamindari and Intermediary Rights has resulted in any good to you? (Answer Yes/No.)

(*b*) If yes, indicate how you have benefited.

(*c*) If no, why have you not been benefited?

30. (a) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform? (Answer Yes/No.)

(*b*) If yes, explain how have you benefited?

31. (*a*) Is there a Co-operative Society in your village? If yes, how many are there? If no, do you desire to have one?

(*b*) If yes, are you a member? (Give the name of the society or societies.)

(*c*) If no, why are you not a member?

32. (*a*) Is your village covered by the Community Development Project?

(*b*) Do you know what are the functions of Gram Sevak? (Answer Yes/No.)

(*c*) If yes, describe his functions.

33. (*a*) Have you benefited from the Block Development Office? (Answer Yes/No.)

(*b*) If yes, how have you benefited?

34. (*a*) Is there a Panchayat in your village? (Answer Yes/No.)

(*b*) If yes, how long has the Panchayat been in your village?

(*c*) What are the main functions of the Panchayat?

(*d*) What are the main parties in your Panchayat and which caste is leading the Panchayat?

(*e*) Has there been any improvement in your village since the Panchayat was established? (Answer Yes/No.)

(*f*) If yes, what have been the improvement?

(*g*) Has there been any harm after its establishment? (Answer Yes/No.)

(*h*) If yes, what were the evils?

35. (*a*) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No.)

(*b*) If yes, what are the main functions of this Caste or Tribal Panchayat?

(*c*) Since the Statutory Panchayats are functioning, do you think these caste or tribal Panchayats should still continue? If yes, why should they exist?

36. (*a*) Is there a Family Planning Centre in your area? (Answer Yes/No.)

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?

(*c*) Does the head of the household wish that no more children were born to him? Or does he wish for more? Or is he indifferent?

J. DIET:

37. (*a*) How may times a day do the members of the household take their meals? Are they vegeterians or non-vegetarians?

(*b*) What are the usual items of diet at each meal? (Specify whether rice, wheat, grams, roots etc.)

(c) What are the foods or drinks prohibited?

(d) Does the household take sugar/tea or coffee?

K. UTENSILS :

38. (a) What utensils are used for preparing food and for storage of drinking water?

(b) Of what materials are important utensils made?

(1) Earthenware.

(2) Aluminium.

(3) Copper.

(4) Brass.

(5) Eversilver.

(6) Silver.

L. FUEL :

39. What fuel is ordinarily used for cooking?

40. How do they procure it?

M. FURNITURE AND ORNAMENTS :

41. (a) Does the household possess a bedstead/chair/table / mirror / bench / local cot/wall/shelf/almirah/stool. (Cross out those not found.)

(b) Is the household using any new kind of furniture for the first time in the last five years?

(c) If so, what are they?

(d) Does the household use mosquito nets?

42. List all the ornaments used by (a) men and (b) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES :

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (pucca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Number of slopes—(cont.)

Four.

Five.

Six or more.

Without slope.

44. (*a*) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

(*b*) Total number of rooms in the house.

NOTE.—Give sketches and photographs wherever possible.

O. CONSUMER GOODS:

45. (1) (*a*) Does the household possess hurricane lantern / petromax or hazak / battery torchlight / kerosene stove / bicycle gramaphone/radio set ?

(Cross out those which do not apply.)

(*b*) Has any of the items been acquired the first time in the last five years? If yes, which are these articles ?

(*c*) Does the household use toilet soap/ washing soap ?

(*d*) Are clothes sent to washerman ?

POSSESSIONS:

(2) Does the household possess—

(*a*) Car.

(*b*) Bullock cart.

(*c*) Jutka.

(*d*) Ponies.

46. (A) *Maternity cases*:

(1) Cases hospitalized.

(2) Number of cases—

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

(*c*) Confined by qualified midwife at home.

(*d*) Confined by unqualified 'Thai' at home.

(*e*) Confined without assistance.

(B) *Medical treatment.*

What is the medical system followed ?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic.

(4) Combination of more than one of these.

(5) Others.

(C) *Medical consultation.*

Where do you go for medical consultation ?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors—

(*a*) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(*D*) *Vaccination.*

How many members of the family have been vaccinated ?

(1) At least once.

(2) Within the past six months.

47. *Income—*

Total family income per mensem from—

(*a*) Land.

(*b*) Industry.

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure—*

What is the expenditure on—

A. Food—

(1) *Cereals and pulses—*

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables—*

(*a*) Potatoes.

(*b*) Tapioca.

(*c*) Onions.

(*d*) Coconut.

(*e*) Others.

(*f*) Total.

(3) *Non-vegetarian*—

(*a*) Meat.

(*b*) Fish.

(*c*) Egg.

(*d*) Others.

(4) *Milk*

(5) *Ghee and oils*—

(*a*) Ghee.

(*b*) Oils.

(*c*) Total.

(6) *Condiments*—

(*a*) Chillies.

(*b*) Tamarind.

(*c*) Others.

(*d*) Total.

(7) *Sugar*—

(*a*) Sugar.

(*b*) Jaggery.

(*c*) Total.

(8) *Coffee and Tea*—

(*a*) Coffee.

(*b*) Tea

(*c*) Total.

(9) *Liquor*—

(10) *Tobacco*—

(*a*) Smoking.

(*b*) Chewing.

(*c*) Total.

(11) Other foods including refreshments.

Total under food:

B. Education:—

(1) Fees.

(2) Books.

(3) Uniform.

(4) Others.

C. Clothing.

D. Fuel.

E. Marriage.

F. Festivals.

G. Miscellaneous.

(1) Dhoby or soap.

(2) Barber.

(3) Travelling.

(4) Medical fees and medicines.

(5) Religious observances.

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payments of debts.

(9) Remittances to dependants residing elsewhere.

H. Others.

Total.

49. (*a*) Has the Household secured during the last five years ?

(1) Better irrigation facilities.

(2) Better types of cattle.

(3) Better seeds.

(4) Better implements.

(5) Better manure.

(6) More land for cultivation.

(7) Use of Pesticides.

(8) Improved methods of cultivation like Japanese method.

(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(*b*) Have you received demonstration in improved agricultural practices ?

(*c*) Have you participated in activities of Community Project by contribution of land, labour, cash or material ?

50. *Prosperity Index—*

(1) Have you cleared any debt which existed prior to 10 years from the income of the household ?

(2) If yes, specify the amount so cleared.

(3) During the last ten years—

(*a*) Have you acquired any property ?

(*b*) Have you made any savings in cash or in the shape of ornaments, etc.?

(*c*) Have you invested capital in any new undertaking or building ?

(*d*) Have you opened a voluntary account in any Post Office Savings Bank or any other bank ?

(*e*) Have you invested in N.S.C. or prize bonds or other forms of Rural Saving campaigns?

(*f*) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property ?

51. *Extra-curricular activities*—

Has any member or members of this household—

(*a*) Worked for social uplift.

(*b*) Taken active part in politics.

(*c*) Joined any Co-operative Society.

(*d*) Joined any club, library, dramatic party or other cultural organisation in the village.

SOCIAL DISABILITIES :

52. (*a*) Do you have free access to—

(1) Shop, hotel or restaurant.

(2) Temple or place of worship.

(3) Any other place of public resort.

(*b*) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

(*c*) Are you avoided by Caste Hindus in regard to—

(1) Touch.

(2) Serving cooked food.

(3) Serving water.

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

Name of Police Station/Taluk: Name of District.

Name of village: L. C. No. of village.

Area of the village: No. of Households

What is the religion which majority of the villagers profess?

Name the caste to which the majority of the villagers belong:

---

1. Topography of the village:

   (a) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/ or at the bottom of a depression?

   (b) The system of grouping of houses — average distance between two clusters of houses—reasons for such grouping e.g., whether on account of the nature of the surface of land or on account of the social customs.

   (c) Internal roads — Tanks — village common— any stream or other extensive source of water — proximity or otherwise of any jungle— — Approximate number of shade - bearing trees and how they are arranged.

2. What is the local legend about the village?

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and the bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (a) Distance of the Post Office from the village.

(b) Distance of the Telegraph Office from the village.

(c) Can money be sent through that Post Office?

8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals, if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of Caste, Tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe Social Recreation Centres, if any.

14. State of Co-operative movement in the village. (Number and names of Co-operatives.)

15-A. Details of crime statistics for the past ten years.

Year	Place of crime	No. and nature of crime	Remarks

15-B. Prohibition Offences :—

Year	Place of crime	Number	Remarks

16. Details of births and deaths for the last ten years:

Year	Month	Births		Deaths		Natural increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death:

17. Details of village lands classified by crops:

Year	Name of group	Extent of land

18. Total population of the village in 1931, 1941 1951 & 1961.
19. Is the village electrified?
20. School statistics in detail.
21. What are the common diseases in the village?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities—A note.
24. What is the source of drinking water?
25. Is out-break of epidemic frequent and what are the preventive and curative efforts taken to combat them?
26. Is there a Primary Healh Centre or Maternity Ward? Which is the nearest hospital?
27. Is widow-remarriage allowed by different castes?
28. What are the sources of irrigation in the village? Give number and types and brief note there on including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. Is there any Co-operative Society in the village? Give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a Key Village Centre in the village? If not, which is the nearest Veterinary Hospital?
33. Is there a cattle pound in the village?
34. Do the villagers tatoo their bodies?
35. Do they favour female education?
36. Are there any ancient monuments in the village? If yes, give a note on them.
37. Give the current proverbs in the village?
38. Give a note on the panchayat.

Village leaders, Members of Panchayat, Priests and other office bearers

I	II								III
Name of organisation	Members								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of caste)									
Other leaders									
Members of Board of Directors of Co-operative Society									

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of sanction	REMARKS : (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)
	Caste Panchayat	Name	Caste/Tribe				
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (Specify)							

Cultural life of the village

I	II	III			IV					V	VI	VII
Names of clubs, libraries, drama parties or *other* cultural organisations in the village	When established	Rough proportion of members belonging to			Office bearers					Brief note on basis of membership (subscription signing of pledge, etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education			

Recreational and artistic activities enjoyed by the villagers

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	* Brief description	Where room placed (If outside, the village, name & distance of the place.)	Frequency & duration (specify whether daily, monthly, seasonal, etc.,)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of the main castes or communities as audience (Many, few, some)	If activity is in village, do visitors from the other village participate ?		What agency sponsors, promotes or finances	Who trains players, etc., (His name, address, caste, occupation)
						Approximate No.	Role player, audience otherwise		
1. Sports & Games									
2. Drama, Music, Dancing etc.,									
3. Cinemas									
4. Films trip, Puppet show, etc.									
5. Fairs									
6. Festivals									
7. Other entertaitments									

* Indicate nature and reason of celebration.

APPENDIX III

Glossary of Local Terms

	Local Terms	*English Equivalents*
1.	Adi	... Tamil month corresponding to July-August.
2.	Angavastram	... A folded shawl generally worn by all elderly males over the shoulders or around the neck.
3.	Arathi	... The waving of lighted camphor to dispel the supposed effects of the blight of eye before the person on any auspicious occasion.
4.	Gurukkal	... A priest or purohit.
5.	Iddli	... Steam-cooked rice cake usually eaten at breakfast by South Indians.
6.	Kar crop	... The short term paddy crop.
7.	Kōdi	... A new cloth.
8.	Karumadhi	... Sixteenth day obsequies after the burial or cremation of a dead person.
9.	Nalangu song	... A song sung during the ceremony performed to ward off the effects of evil eyes.
10.	Nathaswaram	... A long musical windpipe.
11.	Nellupattarai	... A receptacle for grains made of straw.
12.	Panchalogam	... Five metals, viz., gold, silver, copper, iron and lead.
13.	Paracheri	... The segregated settlement of Paraya caste.
14.	Peria Eri	... Big lake.
15.	Praharam	... Court or enclosed precincts of a temple.
16.	Pillaiyar	... A Hindu God with the trunk of an elephant, otherwise called 'Ganesa'.
17.	Samba	... The long term crop in which superior strain of paddy is sown.
18.	Thali	... Marriage badge which is tied to the bride's neck at the wedding.
19.	Thai	... Tamil month corresponding to January-February.
20.	Thamboolam	... Betel nuts and leaves served to guests on important occasions.
21.	Thosai	... A fried edible made of rice and blackgram.
22.	Uthsava vigraham	... An idol used only during festival times.
23.	Vidai Muhurtham	... The propitious hour for sowing seeds.

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